A

PLEASANT

Hiſtory : Declaring the whole Art of Phiſiognomy, Orderly vttering all the ſpeciall parts of Man, from the Head to the Foot.

Sigl. to Clarendon
P.S.A.

Written by *Thomas Hill*.

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An Admonition vnto *the Gentle Reader.*

THE ſame conſider and note for a generall Rule, that the Significations and Iudgements after vttered, in many places of this Booke, doe chiefely extend, and are meant rather to happen and come to paſſe on the brutiſh ſort: which for the lacke of grace, and being not regenerated by Gods holy Spirit, theſe in ſuch manner, are moued to follow their ſenſuall will and appetites. For by a naturall frailty, proceeded from our fore-Father *Adam*, euery Creature (after Nature) is drawne and allured vnto the like

dispositions and passions of the mind. But to be briefe, the Creatures which are regenerated through the holy Ghost, doe not onely endeuour to mortifie their fleshly appetites, but seeke to put away and correct, all other inormities and vices resting in them: although there still continueth a frailtie to sinne, and offences daily committed, euen of the wise: which for that we be so intised of the flesh, no maruaile is it (saith the Phisiognomer) that so many insue, and follow the like steppes of sundry sentences pronounced in this Art, the more is to be lamented: that these so bestiall, should be thus common amongst vs, as we daily see and know.

Thomas Hill.

A large & pleasant discourse of the whole Art of Phisiognomy, orderly vttering all the speciall partes of man, from the head to the foot.

Of Phisiognomie in generall.

CAP. I.



THE PHILOSOpher Aristotle and Conrylatour, agree, that to all liuing creatures, it is a matter common, as to suffer & do of a natural inclination: which as the same in beastes is named a violence, euen so in men this is, by a contrarie maner, named an inclination. For as much (as by way of example) in the Chollericke, is knowne an inclination to yre: in the Melancholicke, to feare: in the Sanguine, to myrth: and in the Flegmaticke, to slugghishnesse. All which inclinations, are reported to be the vttereres both of the naturall Motions and conditions in men, which by reason and wisedome

be well gouerned. Which well appeared by Hypochrates, who by his face was iudged wicked; yet thorow Philosophy knowne to be well conditioned. But in beastes for the lacke of reason, are these affections and conditions, as Aristotle vttereth in his booke de secretis secretorum, may not bee gouerned: in that they liue and perseuer after their sense and appetite. By which euidently appeareth, that Phisiognomie to be a necessarie and lawdable Science, seeing by the same a man may so readily pronounce and foretell the naturall aptnesse vnto the affections, and conditions in Men, by the outward notes of the body: which although a man may thus foretell the natural motions, and actuall conditions: yet of this, it is not accounted so perfect and same a Science: seeing by the same a man may erre, in sundry subiects hauing Grace and wisedome.

But in that men (for the more part) do liue after a sensuall will in themselues, and that none but the wise and godly (which is by an inward working of the spirit) do liue after reason: for that cause is this Phisiognomy accounted and named a Science: which instructeth a man by the outwarde notes, to foretell the naturall motions, and actuall conditions, that consist and dwel in many persons especially in those, which liue after their affection and appetites, rather then gouerning themselues by

by reason. And of this did the learned (Bias Prienias) report, that there liued and were more of the wicked, than of good persons: in that so manie are ledde and moued after a sensuall will, than procured by reason: which causeth that man (as Aristotle affirmeth) to swarue and fall from a meane in many manners: but the same is approached vnto and purchased, by one manner of way. And two kindes there are of these Notes: as certaine, which of the Elementary qualitie conceiued, that vtter and signifie the affections of the minde: as dooth the hayrinesse of the Brest, which is a note of yre, thorough the hote heart. And certaine are of propertie, as the declining of the head to the right side in the Walking, which is the note of a Cynede as Aristotle reporteth: and this like is neyther gathered of a hotte, nor cold cause, but of the property.

Yet do the Perypateticks (as writeth Aristotle secundo priorum) vtter, that not any one affection to consist and be in man, or any condition of nature, but that a like note is outwardly to be seen on the body: by which not only that passion or condition may be vttred, but the fortune vnto good or euil by the accidentall notes may be iudged: And although the spirit (as vnto vnderstanding) is from the body eleuated, yet (as vnto the other parts and powers) is the spirite comprehended of the bodie.

Although the inner affectes of the spirite cannot bee iudged by the outward notes of the body: yet may the accidentes of the spirit and minde, according to those which together alter both Spirit and body be iudged, as Aristotle reporteth in secundo priorum. Auerrois vttereth, that the accidentes not naturall, cause no note but in the Spirite: as if any knoweth the Arte of Musicke: hee hath the note in the spirite, and not in bodie formed of the same.

The lokes also of men, although they doe not differ in the essentiall kinde: yet do these differ in the kinde accidentall. So that the accidentall difference of lokes in man, doth onely suffice, for the difference of conditions. But if any shall heere obiect that sentence written in the seuenth chapter of Saint Johns Gospel: where our Sauiour willeth none to iudge rashly, after the vtter appearance of the face or lok, but to pronounce and iudge a righteous iudgement. To this may thus be answered, that the same saying of the Lord was spoken vnto them, which in very deed were wicked persons, of malicious conditions: yet not of the matter and cause do they procure a iudgement, but thorough the accepting of persounes, and in the hate or contempt of men, are they so alienated from the truth of the matter in iudging, which otherwise must be eschewed, and that especially where the person is

occupied

occupied in the celestiall Doctrine. This is also to bee learned and noted, that any person (as afore vttered) to iudge alone by the face, might lie to erre and bee deceiued, so that necessarie it is, to gather and marke sundrie other Notes of the bodie, and after to pronounce Iudgement, and the same not firmely, but coniecturally: As by this example may well appeare, that if the Phisiognomer earnestly beholding and viewing any merrie person by nature, doth see him at that instant time (through some hap) very sadde of countinance, and doth of the same iudge him to be sadde by Nature, where he contrarywise is of Nature merrie: or otherwise appearing then merry, shall iudge him of the same to bee of Nature merrie, where perhaps, by Nature he is giuen to bee sadde: must needes (through these like) greatly erre, and bee deceiued in iudgement. Here also note, that there are two manner of passions, as the one naturall, and the other accidentall.

The accidentall are those, which consist of the spirit, and for the same, that they consist of the spirit, no alteration in body is caused: as of the Arte Science: and these by notes in the bodye are not indicated. But the natural, which for that they consist in bs, as afore taught: for that cause doth some alteration appeare in the bodie: as eye, feare, and such like, of which hereafter (in this worke) shall

be intreated. To be briefe, this Phisiognomy is a knowledge which leadeth a man to the understanding and knowing both of the naturall motions, and conditions of the spirite: and the good or euill fortune, by the outwarde notes and lines of the face and bodie. Yea, by the pases many times is the heart bewrayed, and the voyce, as Aristotle reporteth, are notes and vtterers of the inner thoughtes: all which, vnder the Phisiognomicall Science are contained. Lucius Scylla, and Cesare Dictatoure by the helpe of this Science found out and iudged the wilye craftes and deceites of their aduersaries many times, that secretly couerd their malicious minds, by their faire shewes. The most singular and prudent Plato, in his Phisiognomie, vttereth these wordes: That the man which hath members like to any beast insueth his nature: as he which hath an Aquiline or hauked nose, vseth and exerciseth Aquiline conditions, as magnanimity, cruelnesse, and greedy catching. The common sort at this day, without any reason and learning, do pronounce and iudge certaine matters verie strange of men: as when he saith of any fowl lok, this person pleaseth me nothing. They also say, God defend and kepe mee from the fellowship of that person marked; as are the bunch backed, and goggle eyed persons. By which euidently appeareth, that the bodily notes of Phisiognomating by

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the naturall conditions of men, do procure & cause a great probableneſſe, although no neceſſitie. To conclude, all the workings and paſſions of the ſpirit, appear to be matched and ioyned with the bodie, which eſpecially appeareth in the paſſions of the concupiſcible or deſirefull ſpirite: as are ye, meeknesse, feare, pittifulneſſe, mercie, & ſuch like: which are not cauſed, without the locall motion of the heart dilating, and drawing together. Of this the bodies of diuers men, are diuerſly diſpoſed, according to the diuers diſpoſitions of ſpirits, in that mens ſpirits through diuers members, are diuerſly diſpoſed in their paſſions. To end, the conditions and naturall affections, that conſiſt in the ſenſitiue part: is reported of the Philoſopher Ariſtotle, to be the ſenſe giuer, being common both to men and beaſts.

¶ The knowne ſignes and notes, both of the healthfull and ſicke bodies, after the condition of the foure qualities.

First the ſignes and notes of a hot quality. The ii. Chapter.



THoſe bodies naturally hote, doe moſt ſpéedilie encreaſe and warſat: as the like in yong children, doth well appeare. But after yeares, ſuch war dry, their vaines apparant in the places, and beating faſt. Alſo their breath ſtrong, they? voyce lowd, mighty and great of ſtrength, luſty & ſtrong to coeate, and much or very often deſiring therto. Such alſo do feed well, bruke & digeſt their meats. Further, they haue much haire on their head, and in other places the like, where as naturally the ſame ſhould grow: & that thicke brifkled, ſpecially on the breaſt. The cauſe of which proceedeth thorough

rough the much heat of the heart: as the like may appeare (after the minde of auncient men) both in the Lyon and Cocke.

The signes of those bodies of a cold complexion or quality. The iii. Chapter.



Cold bodies naturally cold, doe increase slowe and come to a fatnelle, their Veynes appeare bigge and apparant, but their Pulses beate slowe. Also their Breath lowe in the hearing, having a small voice, and weake to coeate: so that seldome desiring thereto, of the which such beget few children. They also bee great sleepers, and sleeping often: yet eating verie little, weakely digesting and bearing their meate euill. Further, such be

white

white of skinne, with some rednesse mixed: and in the feeling appeare cold, with the haires thin, and slow in the growing, whether the same be blacke or white. Also dull of wit, fearing or trembling of a light cause, and weake to labour.

The signes of those bodies of a moyst quality. The iiii. Chapter.



THose bodies naturally moyst, bee tender and soft of flesh, Corpulent, with their Joyntes and bones hidde, and weake of strength, that they cannot long, or but a while endure to labour, so that the wearinesse of labour is soone espyed & seene in them. Also, such feare and tremble in a maner for every cause, coueting to sleep much, and delighting

ting to coeate often: hauing besides thin haires on the head, and but a little quantity. The eyes often watery and running, yet in wit forwarde and apt to learne.

The signes of those bodies of a drie qualitie. The v. Chapter.

THose bodies naturally drie, be well discerned, rough in the feeling, & leane in flesh, yet strong and may well endure to labor, feeding well, & their ioynts also in the places very apparant. Besides, such haue much haire on the head, and in the other places: and that rough and curled.

The signes of temperate and healthfull bodies. The vi. Chapter.



THose bodies temperate and healthfull, do feede and drinke sufficiently, according to the congruency of nature, and digest the like, to ỹ thinges needfull be sauoury to them, and do hunger also in due houres, ioying besides with such as be merrie, and sleeping their full sleepes. Further, thinking themselues both light of bodie, to goe light on the ground, and sweating lightly: yet seldome sneezing, and ware meetely fatte, but coloured and redde in the face, and in the feeling hot. Besides, in them the fiue senses haue congruent force, according to the agreement of the Age, Bodie, and Houre.

The signes of distemperate and vnhealthful bodies. The vii. Chapter.



Those bodies distemperate and vnhealthfull, be in all points vnlike to the bodies temperat and healthfull: so that such do euilly eate, and that very little, and force not to drink. Also they do euilly digest and bruke their meate, and to them things bee vnsauoury, whereof they hunger not in due houres, and giue not themselues to bee thoroughly chearefull and merry, neyther reioycing in them which laugh and bee merrie, but rather alwayes sad, and the like continuing. Further, such make their sleepes vnquietly, & suppose themselues heauie, and to go heauily on the ground, and seldome (or in a manner) sweate any thing at all: also gape, or sneese often, and stretch their armes out and abroad. So that such be either pale, or ouerhigh coloured in the face, and in them also are the fiue senses weake, and such as cannot long endure to labour: yea, they soon forget matters, spitting much and often, and much filth seene commonly in their noses. Also they be (in a manner) throughout fat, and their flesh blowne or puffed vp like the froth, and their hands and feete doe sometimes sweate, and their eyes do often runne.

The ſignes of a good nature and memory. The viii. Chapter.



That perſon is of a ſingular memory and vnderſtanding, and well faſhioned in nature, which hath moyſt and ſoft fleſh, being a meane betweene roughneſſe and lenity, and meane of ſtature, and hath a ruddie continuance ſuffuſed with whiteneſſe, and a gentle or friendly loke: whoſe hayre on the head is plaine lying, & hath the eyes meanly big, which decline to a roundneſſe, and the head meanly big with an equality: the necke well proportioned, & the ſhoulders declining downwards, or the like rather ready to fall. Being not fleſhy about the ſhankes and knées, and hath a cléere and meane voice, betwéene ſmall and great, of a mean laugh-

laughter, and not in deriding: and hath also the palmes of the hands long, with long fingers, & his countenance framed after a chéerful and mery sort.

The signes of a good vnderstanding and nature, after Corciliat⁹ur. The ix. Chapter.



THat man is of a singuler Nature and vnderstanding, whose Flesh is tender and soft, with a meanne betwéene grosenesse and leanenesse, tending. And that the Face be not much fleshy, the Shoulder-pointes somewhat bearing vppe: the Belly and backe not fleshie, the sides decently extensed: meane of stature, and gentle of countenance. That his colour also be a meane betwéene white and red: being somewhat bright and clear, and the Skinne, thinne. Further, that the haire

of

of the head, be of a meane thickeneſſe, aboune in colour, and betweene plaine and curled, the eies betweene variable and blacke, & the beard in a meane manner, ſufficiently thin and faire.

The ſignes of hot and dry bodies. The x. Chaprer.



THoſe bodies after full growth be thicke, buſhy of haire, and the haire on the head, thicke and blacke. Alſo their bodies in the end be found leane, and in feeling appeare hot: hauing beſides a thickneſſe of ſkinne, and rough, and ſtrong ſinnewes: and haue alſo both the paines, bones, and ioynts, much apparant: a lowd voyce, their pulſes beating very faſt, and their moouing the like: yea, they be bold, ſtout, and obſtinate withall. Theſe hitherto Raſis.

The men of a temperate nature, and this borrowed out of Conciliatour.



The stature of such persons, obtaine an equalitie betweene the three Diamiters: And betweene a fatnesse and leannesse, possesse the like a meane habite: the colour of these is White mixed with red, their skinne appeareth thin and cleare, their handes and feete in all disposittions, possesse a meane, their heades are proportionably formed to the body, yet great vnto the respect of the whole body; and flatted like to a ball of war, lightly compressed with both the handes on each side.

Their Mokhuis figured eired, lineally and very fayre, the eies in colour like to the Lyons, or betweene the black and variable a meane. In which,

(after the minde of the Author) a cleare moysture consisteth. The hayres on the head in the some appearing a meane: for that in euerie body there consisteth a meane: the like in these which are by the part of the spirit, as in the conditions & others a temperate condition is found. And to this disposition, the contrary shew forth, and vtter their vnlike.

Of the equality of the same Nature, and this Written of Aristotle, vnto king Alexander.



THe Philosopher Aristotle, learnedly vttereth, that the equaller and more temperate creature to which a meannesse of Stature agreeth, hath the eyes blacke, and the haires of the head of like colour,

lour, with a roundnesse of the countenaunce: but the whitenesse of skinne in that creature, commixed with a rednesse: and a swartish colour temperat consisting in that subiect, with an integritie of the Bodie, hauing also an vprightnesse of Stature: yea, a meannesse of the head, formed in the smallnesse and bignesse, a person also vsing the rarity of Woords, but when neede shall require: & a meannesse discerned in the sounding of the voice. When that Nature declineth to a blacknesse and yellownesse, then is the best temperancy consisting in the same Creature: for this Creation and Habit (Oh Alexander) shall wel please and like thee: and such a person retaine continually about thee. Heere (Mighty Alexander) do I interpret, by maner of the condition of forme: but thou shalt try & prooue the same, in the certainty and vprightnesse of vnderstanding.

The Phisiognomie of the notes of a sapient Phylosopher, and this borrowed of the Learned Conciliatour.

THis singuler man, affirmeth his stature to bee vpright, with an equalitie of the Flesh, the colour of the skin white pertaking, with a meane rednesse: the forme of his Heade compounded sufficient bigge and large: the Eyes conditioned be-

twixt a blacke and variable colour, whose lake is discerned like to one merry: the handes formed plaine with a seemely division of the Fingers, and modest articulation: the hayres on the head seene



betweene many and fewe, and a meane condition consisting betweene the plaine and crisped, blackish and yellowe in colour, having a meane beard and hayre, and sufficiently thinne: these hitherto Conciliatour.

The signification and iudgement of the abouesaide, vttered by the auncient Rasis.

This worthy Physitian, openeth the Notes of the abouesaide person: that hee ought to bee of

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an vpright Stature, hauing the flesshe of the Bodie throughout equall: the skin white, mixed with a small rednesse. The haires on the head discerned a meane, betweene thr plenty and few, & betweene



the plaine and crisped, and abourn in colour. The hands formed seemely and plaine, and the fingers comely distant asunder. The forehead (in respect of the head) formed bigge, the eyes comely conditioned, and a meane betweene blacke and variable; the flesh soft in the feeling, gentle of countenance, and the look discerned as one smiling. These hitherto Rasis.

The signes of cold and moyst bodies, after Rasis. The xi. Chapter.



THose bodies be iudged soft in the feeling, and naked of haire, which haue gentle & soft hayres on the head, the veines appearing narrow, and the ioynts hid, hauing besides corpulent bodies, and very fat: and that make their sleepes weakely and vnquietly, and slow of mouing, but slower in their pase going. Further, such bodies be either cold and dry, or hot and moist, and haue mixt dispositions, according to the disposition of the simples, of which they be compouned: and as the like to any of them they do approach, or that there be betweens them a meane. These hitherto Rasis.

¶ The deuiding of mankind into two formes or Natures: and a perfect description or distinction of the man from the woman, after Physiognomy, vttered by the singular Conciliatour. The xii. Chapter.



The wise and skilfull Physiognomers, in their examinations, doe diuide Mankind into two formes, as into the Masculinity and Feminity, according to the property of the spirit: for man naturally, except his procreation be hindred, is perfecter than the woman, both in condition & action. First, he is of a liuely mind and corage, & vnto a brunt or attempt, very behement: yet slowly moued to yre, slowly pleased, aduised in businesses, in due and fit

times studious, abroad liberall, stowt, iust, trusty, vnconstant or wandering from place to place, and true of his word. Of which, Auicen (writing of the conditions of persons) reporteth, that man is the subtiller, and that Women are more pittifull and gentle than men, more conuertible, lighter, perswaded, sooner seduced, enuiouser, fearefuller, vnshametaller, more Foolish, Lyars, more fraudulent, more giuen to fraud, more esteeming trifles flower, tenderer, weaker, and more prone or sooner drawne into familiarity, and into company with another.

The like vttereth the Philosopher, in lib. 9. de hystoria Animalium, cap. primo: that man in nature is perfectest, and for the same cause, the proportions of al the members and parts are seemlier and stronger compact, insomuch that the woman is more pittiful and mercifuller, yea readier to shed teares and weepe, than the man: yet enuious, full of complaints, euiller speaking, backebyting and slaundering. Besides, more sorrowfull, carefull, and dispayring, than the man; yea, more impudent. A greater lyer, lighter deceiued, apter to call to memory: or remember matters, vnto these, watchfuller, sluggisher, lesser stirring abroad, and lesser desiring meate. But the man, as aboue vttered, liuelier, more stirring, and stronger. Auerrois primo phisico. commen. 81. vttereth, that the woman

man is vnperfecter than the man: and the femininitie hapneth to man by accident (another Texte openeth) of the depriuing. And the Learned Ioannitius in pisagogis reporteth, that the man differeth from the Woman, in the same, that he is hotter and drier than the Woman, and shee contrary wise colder and moyster than he. And the singuler Aristotle vttereth, in primo de Animali. that the Worthiest, Noblest, and with vs more common and knowne, yea and the more stable & sure creature, is man. And in the xi. de animalib. Aristotle reporteth, that man among all other Creatures, is accounted the worthier: and of the virill kind, the Males are stronger and stowter than the females, except in the Beare and Libard, as 8. de Animalibus.

In all the kinds of Beasts, the Females haue a more dead minde, and are lesse patient, and may soner be conuerted, and are soner angred and soner appeased, and are of a lesser heate: they are besides rash and hastie, and inuericundious, & haue a small head, the face and necke slender, the breast and shoulder points narrower, the ribbes lesser, but the haunches bigge, and Buttockes the like: the legges also are slender, the handes and Feete slender and thinne. The Females in al the kindes of Beasts (as afore reported) are founde far more fearfuller, and Peruisher or frowarder conditioned than

than the Males. These hitherto, Alman for secundus.

The Woman for the most part is light of beleefe, and vngracious or frowarde in conditions. The light beleefe, signifieth the malice of vnderstanding: but the temperate is more congruent, as reporteth Hypocrates, in lib. secretorum. But if the man possesseth the Womans properties, whose note appeareth, that he is vnfaithfull, an ill reporter, and a lyar: and so much the rather, when he drawweth nere to the Woman, by the counterfayting, the often shifting, and decking of parts. The like may be said of the Womans qualities, when she often exerciseth and followeth neer man, in the apparrelling and decking of her bodie like to him: as did that manly woman Farcassa, of whom shall fully be vttered in the proper place. The Phylosopher Aristotle reporteth, that the person which leaneth with the body to the right side in the going, to be effeminate, in that he is of a moyst qualitie, and soft of skinne. The like of these Cocles noted, to haue a soft skinne, a cleare and faire throat, effeminate legges, and for the most part were slender, but the haunches were bigge and soft, the face white and pimpled, the voice small, low, & hoarse, like to the common Harlot, haunting verie often mans company: and these haue many other notes, which for that they are more at large vttered, in

other

other places of his Booke, hee doth here wittingly omit them. There was in his time, a certaine Noble person ympriſoned, being one of theſe. And another effeminate person, he ſaw in the City of Luca, being of forty yeares, which hanged or leaned to the left ſide as he went, and had a red colour in the face, ſo faire a throate as the cleare Woman,



the face pimpled, the hayres of the head trulled and finely trimmed, the voyce ſmall & ſoft: to be briefe, he was a verie effeminat perſon, and Cyned. The man (to come vnto the matter) by the part of the compoſition of habitude, ought to be as Conciliatour vttereth: that is, the perfect man (if the laſcivious nature diſturbeth not the order) hath a big head, the face in bredth and length, equally ſtretched

thereout, according to proportion: the necke bigge, lively, and sinnewed, the Breast strong and large, the Shoulder points and Ribs bigge to the backe, and afore strongly coupled and joyned together: the backe throughout sinnewed, and strong joynted, the belly but meanly fleshy, the Hips and buttockes, lesser and smaller than the Womans: to conclude, in all partes much bigger and stronger than the Woman, unlesse any accident may contrary the abouesaid, as is in the kind of Rapine or greedie catching Birds, a temperate nature founde. The Woman ought to haue a contrarie composition, as a small head, a long face, a small necke, a large throat, and somwhat eminent, the breast narrow, the shoulder points flat lying, the flanks and ribs slender, the backe like: but the Hippes and Buttockes bigger than the mans: the legges in a manner of one bignes throughout, the feet small, the heeles flat, short armes, the hands and fingers small, the lippes thinne, and the chin round, with a certaine pit or denting in, whether the same bee of length or breadth, the Flesh soft in feeling, and long comely haires on the head, yet little and smal haires on the Breast, Belly, Hands, and Feete, through her cold complexion: and shee also is weaker of strength and courage, and lesse bold through her narrow Breast which she hath, yet coupled she is to man, to yeeld (by their consentes) a naturall

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tribute to the world. The gelded persons become not onely weake of body, but in mind and corage little differ from the Woman, as the Phylosopher Aristotle reporteth. This worthy lesson also the Phylosopher uttereth, that he wisheth to flye and eschew that Womans company when shee is of composition manly: for there is a sure token in hir, both of Luxury and Wickednesse: but contrarie, iudge the corage of such men, which in composition be effeminate.

The iudgement of the colours of the whole body. The xii. Chapter.



The colour is manie wayes chaunged, according to the commixion of the Humours: and according to the Dominion of them Intentively,

and

and remissiuely, by which also a man must Phyll ognomate.

For the iudging of colours, except the propper effect be adioyned to his cause: error to the iudger, must in many happen. So that their Natures and qualities cannot easily be iudged, except a man diligently consider the propper Country in which each be borne: for that we see in many places, & cheefely in Italy, many Nations dwelling together, like as the Iew, Turke, Schauone, Greeke, and high Almayne, and many others. Whose mixte Natures must be considered, if a man will rightly phisognomate, and iudge vppon any of these abouenamed, or of any other Nation besides. Seeing those people dwelling farre North, bee strong of body, comely of colour, softe of flesh, bigge bellied, yet simple, vnfull, of small Learning, meane of counsell, vnstable, lyers, deceiuers, and boasters. And on such wise, temper your iudgement, according to the nature of the place and Country, where such are borne: which in another Chapter happily I will further write of.

But to returne vnto the matter, vnderstande, that the white, wanne, and yellowish colour, is a note of the diminished decoction: if this diminution therefore happeth, the goodnesse of nature shall like be diminished. For which cause, flie and eschew the company of a wanne and yellow colou-

red

red man, for that he is giuen to vices, and luxurie: but this Luxury dooth the Phylosopher heere meane to be the immoderate appetite of the thankfull matter, in causing euill Workes, vnto others hurt and losse, and not of the co-eating alone, in that coldnesse is a contrary vnto the lust, seeing the lust is caused of hotnesse and moistnesse. For, the wan and yellow colour, doeth heere rather argue coldnes. Further, the wan colour, is the way and beginning of the mortifying of naturall heat, and extinction of the same: by which reason appeareth, that the wan colour doth no otherwise differ from the blacke, but as to the remission of the mortifying. And by this wan colour, is to be vnderstode the Leadie colour. The Learned Auicen Writeth, that the whitenesse of colour, is a note of the depriuing of bloud, or the scarsity of it with a coldnesse, for if this colour should proceed of a hotnesse, and that with the Chollericke humor, then should it tend vnto a cytrinesse. Further, Auicen Writeth, that the ruddie colour, doth signifie the plentie of bloud: the red, and somewhat redde colour, doth declare the hotnesse of quality: yet more doth the somewhat red colour, declare the red Choller: and the redde colour, the Sanguine Choller. Heere further is to bee noted, that the colour somewhat red, doth signifie the depriuing of bloud: although there appeareth not the red Choller, as the like

hapneth

happeneth in the healthfull bodies. But a very swart colour, as betweene the blacke and yellow appearing, doth rather signifie coldnes, through which, the blood then is diminished and congealed, and that little so congealed, is through the same turned into a blacknesse, which changeth the colour of the skin. And this we name a wan or yellowe colour, according to the intensiue and remissiue dominion.

The hony colour, signifieth a coldnes and drinesse, forasmuch as the colour is the same which ensueth a pure blacke choller. So that the whitenesse of colour, followeth the condition of Flegme, and quality of the moysture, but the greennesse of colour, doth rather argu the blood congealed, which then tendeth to a blacknesse, so that the same commixed to the Flegme, is made greene: yet doth the whitish gray colour, rather signifie a Flegmatick coldnesse, mixed with a little red choller. And after the opinion of many Physitians, the colour is for the more part chaunged, through the Liuer, into a reddishnesse and whitenesse: and thorough the Milt, into a swartnesse. Further Auicen writeth, that the swart yellowe colour, doeth argue the redde Choller: but the Dark Browne colour, doth signifie the black choller. And the like in (a mans to this) affirmeth Auerrois, which writeth that in an equall Climate, the swart yellowe colour,

doth

doth declare that the redde Choller, to goueme the chollericke: but the darke browne colour, doth testifie in the same climat, the dominion of the black choller. Auicen also writeth, that the body becommeth red, through the dominion of bloud, & white in colour (as the Iuorie) of the flegmatick humor. Besides these, the complexion hauing a murtercolour, both of the white and red, is after the estimation, a meane temperated.

Rasis also reporteth, that the qualitie of the bodie thorough the colour and habitude of the same: of the feeling and Operations, and of the matters ylluing from the Bodie, is so knowne. For the White and Swartish colour, and of a Whitenesse and Graynesse mixed: and the wanne and Leadie colour, do intimate a colde Complexion. But the red, reddish, the high red, and bleake red, all these Demonstrate a hotnesse of Complexion; and if a clearenesse and thinnesse bee conioyned to the colour, the clearenesse and thinnesse of Humours, are then declared. But if a troublednesse and grosenesse be mixed to it, the grosenesse of Humours is then signified. The White colour besides, to which a rednesse, with the thinnesse and clearenesse is admixed, dooth demonstrate an equallity of the Complexion. That if a rednesse shall abound, and the clearenesse shall be lesser, the dominion of bloud is there signified. But if the

rednesse shall so much bee diminished, that it approacheth to the colour of Iuorie, it dooth innuate the paucitie of bloud. Which if the same shall yet be more diminished, in such manner, that of the same appeareth in a manner nothing at all, the darke wanne colour proceedeth: which portendeth the paucitie both of choller and bloud, and the Dominion of Flegme in the body. But if this colour approacheth to a Whitenesse, to which a Greenenesse is admired, then ensueth the same, which of the Physitians is named a Leadie colour: which declareth a diminution of the bloud and red choller, and indicateth the dominion of the black choller and Flegme. The swartish colour, if the same shall approch to a rednesse, or that to it this admired, doth demonstrate a grosse blood to beare sway, according to the quantitie, which to it is approached, or if a rednesse to it bee admired. And the colour perfectly Swartish, which is approached to a Greennesse, doth declare the dominion of the black Choller. But bodies coloured with a redde Colour, which is found to draw nearer to a Whitenesse, are of a colde Complexion. If the colour, shall appeare nearer to a Greeneneſse or Grayneſse, shall be of a hot complexion. But the other, are Cytrine bodies, which to a whiteneſse pertake a neere subtilneſse: which colour in the healthfull, or in whom the multitude of blood consisteth, and

not

not for the dominion of choller. So that these bodies are not Cytrine, but accidentally, or by accident. Yet the other bodies perfectly Cytrine, are somewhat cleare, which like perseuer at any time. And these are chollericke bodies. There are besides of these certaine, which with a cytrinesse, approach to a greennesse and swartish colour, pertaking a smal fayrenesse, in which either choller beareth sway, whose complexion is proued & knowne to be worser than all others. The Liuer and milt, hauing the like quality and condition, are for the most part diseased: and the health of these bodies, is not firme, nor permanent or continuing. But the bodies hauing a darke colour, which are nearer to a Cytrinesse, are of a hot Complexion, and neare to the red choller. And these which haue a greennesse admired, are lesse hot, and pertayne to the blacke choller.

Conciliatour reporteth, that the black colour, very soft, dooth declare a weake, fearefull, & craftie man, applied vnto them which dwell farre south, like as the Indian: & that because such are Melancholick, whose property is to be fearefull. Againe, the Moores and the Egyptians, and thorough the inordinate heate, vnder which they be borne, are thereby but weake.

If the Redde Colour, shall bee sparsed with a white, doth then declare stout and strong persons.

The colour which is a meane betweéne these two, doth denote a temperament of quality, proportioned to them which dwell vnder such a climate.



The colour betweéne a yellownesse not tincted, and a blackenesse, which chaungeth into a cleare browne, doth declare a good wit, and honest manners. Such persons the Philosopher Aristotle willed King Alexander to retaine to his Person, and about him.

The colour couered with a paleneſſe, doth testify a weake & fearefull person, and that such a one to be bereft and taken in the loue of a woman, and applied after the kinde vnto heresies, except this happeth in passions.

When

When the colour shall bee a swart Camelline, mixed vnto a paleneſſe: doeth then Demonstrate such a person to be a babler, vndiſcreete and full of yre.

The blackneſſe of colour like to the cleere horne, in any man, is a note of adustion: and this is generall, as well in the members, as in the colour of the haires of the head.

Whose colour is a darke greene, or blacke, and not soft in the feeling, doeth argue such persons to be prone vnto yre.

A Ruddy colour of the Bodie, is an Argument of a mischeeuous man, and endued with variable manners.

The colour very red, doth declare such a person (of experience knowne) to be craftie, and applyed to the Fore: also the Prouerbe sayeth, that we sildome see a little man meek, and a ruddy man faithfull, but the godly I heere except.

The face redde spotted, so that the greater rednesse appeareth in the fore-head, and free from the eies, doth declare a shamefast person, and applyed to passion, for that the shamefast face for the most part, is couered with a rednesse.

The colour white, with some red mixed, doth argue strong and stout persons, applied to the Septentrionals.

The colour mightily and ouer-White, is con-

trarie to vertue, for that the same signifieth the person to be a sluggard, forasmuch as he is of a flegmatick and colde quality, and through the same fearefull.

That Colour, which is deformed with a palenesse, doth testifye a weake and fearefull person, and a hafter or ouerthwarter: if that neither sicknesse, nor earnest studye, be the cause of that palenesse.

The colour swarter, and mired with a palenes, doth declare that person to be a glutton, a Babler, and vndiscreet both of eye and tongue.

That person which hath a rednes simply, with a pleasant mouing and playing of the lippes, and enlarging of the nostrils, doeth argue such a mans minde to bee occupied and troubled with a most great eye, and referred vnto the accidentes of the passion.

The Chækes and Eyes red aboue, with a certaine moysture like to watery Pimples; doe Denote such to be Drunkards, and Louers of Wine and strong Drinks: applyed to the men of the City of Pauie.

If the Eyes appeare red and dry, then doth it declare such a person to be stout, and some mooued to eye, and referred vnto the passion, which like so happeneth in that action.

The eyes appearing verie blacke, doe declare such

such a Person to bee fearefull, and couetous of Gaine.

The eyes a white gray and troubled, are notes of a fearefull person, and compared to the Goate and Sheepe.

The eyes not very blacke, to a yellownes tending, like vnto the Lyons, doth declare an honest and Friendly person, compared to the Lyon and Eagle.

And a meanneste of colour, with an abatement doth signify shamefastnes and honesty.

And whose inner parts of the lips, shall not bee with a certain rednesse coloured, is then of the phisitians iudged sickly.

When the Veynes both of the temples and behinde the necke, do appeare to war red, otherwise to swel out, and that the eyes seeme prominent and bloudy, do argue an vrefulnes so vehement, that they incurre vnto a madneste, and referred to the passion.

When the countenance appeareth all Redde, doth then either declare a shamefastnes, or else to be a Wine bibbler: and this rednesse is readilye knowne by tokens of the eies, and by the custome of it.

That person which hath a fiery rednes on the Breast and Face, is inflamed with yre, and easily commeth frantick and mad: as the like of these,

the Phisiognomer hath knowne by experience, in sundry persons, and referred to the passion.

The red colour of the hairs of the head intensed, is a note of crafty wiles and deceits, of much yre, and of frantinesse, when as the same declareth the abundance of choller.

The browne Chestnut colour, doth declare vprightnesse, and the loue of Iustice. And all report, especially Nuncius naturæ, in the seuenth booke of the nature of beasts, and in the first Chapter of the condition of a Nurse, where hee sayeth, That of those, the better & healthfuller sort are they, which be browne in colour, than the white woman and haue a healthfuller Milk. The selfesame affirmeth Auicen 4. de Animalibus.

Those persons hauing a firy red colour or neere to it, do retaine anger long: also they are harde to be qualified and appeased when as they are angerie: and such, are referred to the passion that is: vnto the manner appearing, in any such greeuously angred.

Those Persons, which haue the Veyns of the necke entensed, and appearing bigge and eminent out, with a redde colour tinced, doe retaine anger long: and such an vngracious anger, that harde it is to be appeased.

Those also (as the Philosopher writeth) be referred to the maner appearing, for that in such an

yre

yre this hapneth, as that the veines to be extended and magnified, through the boyling and swelling vp of the bloud and spirits from the heart, which so fetch out those veines, as is aforesaid: and the like iudge in the forehead, where wee vtter iudgement of the lines there seene.

The iudgement of the Colour, and substance of the haires of the head, and in all other places of the body. The xiii. Chapter.



NVncius naturæ saieth, in lib. 2. de partibus. cap. 14. animalium, that of all liuing Creatures, man in especiall, is thickest, and hath most plentie of haires on the head. The cause of which matter,

matter is applied, as well vnto a necessity, as vnto the reason of a helpe and succour. For necessary it was, that the hayres should be, both for the moisture of the Braine, and seames of the Scull. For where the moyst quantitie of humours and heate is, there of necessity must the great plenty of haires grow, for the reason and cause of a defence, that the daily encreasing and growing of the Hayres couering the heade, may so defend and succour it from the extreame colde, and mightie heate. Seeing mans Braine in proportion, is greatest and moystest, for that cause it néedeth especiallie a defence, &c.

Isidore reporteth, that the hayres of the Head were ordained of nature, to couer and beseeme the head, & that these might so defend the Brain from the cold and heat of the Sunne.

Albertus in lib. de animalibus, cap. 3. reporteth, that the haires procéede of the grosser vapors, issuing by the pores of the Skinne of the Heade, sent foorth by heate, thorough the narrow holes of the Skinne, which dried and hardned in the comming forth, through the outward cold of the ayre. And the haires of the head, which slowly encrease (thorough the lacke of bloude) is a note, that the complexion to be very moyst. That if these speedily encrease, is a note that the body declineth vnto a drines.

But to come to the matter, the Hayres of the head do naturally declare, the qualities and quantities of humours, and the conditions of the spirite or minde.

The Philosopher also (in 5. de generatione animalium. cap. 4.) saith, that the cause of the bignes and smalnes of the haires of the head, is most chiefly caused, and grow out of the skinne, and not out of the flesh, when the humor in them is euaporated, and breatheth forth: seeing we see, that the grose haires do spring out of a thick and grose skin, and the small haires out of a thinne and soft skin. These hitherto Aristotle.

So that when hotnes and drines bee conioyned, the haires of the head doe much sooner grow, and ware mainy and thicke. Forasmuch, as the much quantity signifieth a hotnes: and the bignes of them, a much fumositie. And for that cause, in young men, there is much more quantity, than in children: for as much as the matter of children, is vaporous, and not humorous. And the contraries of these, do follow their contraries. Further, the signification by the part of the Figure, is that the crispednes thereof, declareth a hotnes and drines: for the same is caused, when it findeth a fortuousnes both of the holes and powers: but this doubt, is not heer resolued, when as the complexion is altered, although the two first matters be changed.

The

The plainnesse and flat lying of the hayres of the head, doth signify a contrary, that is, coldnesse and moistnesse, as euidently appeareth.

As touching the part of the colour, the blacknesse signifieth a hotnesse: which blacknesse, is here meant like to the cleare horne: with a roughnesse, and somewhat torteous. The whitishnesse signifieth a coldnesse: but the citrinnesse and rednesse, signifieth an equality: and the whitishnes doth either argue a vehement coldnesse, as the hoarines, or a strong and mighty drinesse, which happeth in the Vegetalles, when they are dried: which from their blacknes or greennesse, passe into a whitenes. and this like happeth not to men, but in the end of dying sicknesses.

Auerrois (quarto colligit capitulo) of the notes of the complexion of the whole body reporteth, that the signification of the colour of the hayres of the head, is not verified (for the most part) but in temperate climates, although in euery climate may be somewhat comprehended, in comparing the men of that climate, dwelling there vnder. As for example in the Germaines and Moores, of which, the Moores are black, and their hayres are crisped with an vttermost tortuousnesse: yet not for this is their complexion hot, but rather these notes ought to be attributed to the outward heate, seeing they are knowne rather to be cold, though the heat do-

pozating. But the Germanes, Wendenland people, and those which dwell in the cold Countreyes, are white of body, their haires yellow and plaine: yet not for this, is it generally to be said, that they be colde, but rather that their complexion is verie hot, in that the heat is included in the inward partes of their bodies, as the like happeneth in the winter time. Gallen vttereth, that the white hayres of the head, do declare a cold complexion, and the quality of a diminished coldnesse, hath the hairs of the head yellow as Gold: and the complexion of a diminished hotnesse, hath the haires of the head red in colour.

Auerroys writeth, that in whom coldnesse is lesser than hotnesse, hath golden or yellow hayres on the heade, in that the yellownesse doth signifye the Complexion of a diminished coldnesse. And the rednesse of hayres on the head, doth declare a Complexion of lesser hotnesse, than is the Qualitie hauing blacke Haires: and this (for a truth is true, in that the rednesse is neere, and a neighbour vnto blacknesse: and like the yellownes & whitenesse. The Golden colour of the hayres, hath an equall and temperate qualitie, of the yellowe and red mixt and compound together. These hitherto Auerroys.

The Ayres and Countryes, haue an operation, in the cause of the hayres of the heade, which diligently

ligently is to bee obserued and noted, seeing it is not to be made any question at all, that so well in the blacke haires, as the yellow, is the equality of a like complexion declared: heere we apply Iupiter seeing it hath an yeall Nature. For in the haires of the Illyrian, the blacknes, which of his quality, signifieth a hotnes, when as their kinde hath the same.

The ages also doe worke, in the matter of the haires of the head, for that yong men be like to the Meridionals, children like to the Septentrionals, and old age as a meane betweene both.

The haires of the head much in a child, argueth that his quality (as he groweth) turneth into the Melancholy: and in an old man the like, signifieth that he is presently Melancholike.

By these we vnderstand, that the haires of the head lying plaine, do denote a coldnes of the brain, especialy when they are soft in the feeling: for that do then declare a feare fulnes, and pusillanimity, applied to the Indians and Sheep, forasmuch as this is a moyst complexion, as the Learned Albertus writeth.

Those persons which haue the hairs of the head so much crisped, that these bee in condition like vnto dried Pepper, as the Indians are, which dwell vnder such hot places, that do make blacke & Crisped the haires so much, euen like to the dried Pep-

per:

per: by which, moist waters do digestiuely note a weaknes. When in them shall be a most great resolution wrought: and that moysture is diminished, then doth old age fast come on. For such which dwell in those countries, become old at xxx. yeares, and their hearts are fearfull and weak of courage, which well declareth, that the kinds of them, bee much resolued.

The bodies dwelling in hot countries, are lighter than others: as the same witnesseth Aristotle in Methaphoricis, where he puttteth a difference of the Countries, in Phisiognomating.

Conciliatore in 10. partic. proble. reporteth, that for the much hotnes, causing the moysture to euapozate forth, by which accident their members are like winded and writhed, and generally, the liuing things of those climates, which euidently is declared by greene woode dried, which depriued of the proper moysture, appeareth winded and writhine, when the moysture doth not equally breake forth thorow out, except it hath a viscous moisture verie vnctious. For which cause (in Phisiognomating) it behoueth to consider many matters and notes.

The colour of the hayres of the head yellowish, like to Honey, doth declare the Dominion of coldnesse, thorough the heate couered in the moysture as the like are in Children: yet the Persons dwelling

ling Northerly, haue the like condition thorough the Region, which much beguileth in Phisiognomating vpon the like subiect. And such persons to Venus are attributed: so that the same be either of Nature, or by Art. The haires of the head, grosse and blacke, are applied to Saturne: yet is not the same to be like considered of them, as of the Spaniards, for this declareth them to be subiect to the earthly and shadowy moisture.

The haires blacke and rough, and not plaine lying, doe signifie a hotnesse in that person, as the white haires do indicate a cold complexion.

Ionnicius in hys gogis vttereth, that there are foure manner of colours of the haires of the head: that is to say, the black, the red, the gray, or flarine, and the hoarie. The blacke colour procedeth from the great and much quantity of the kindled Choler, or by the much combustion of the blood: but the red colour, thorough the mightinesse of heate, not adust, of which the haires are alwaies caused red: the flarine colour, procedeth of the aboundance of Melancholy: but the hoary white, is caused of the ouer-much lacke of naturall heat, and thorough the effect of rotten Flegme: and this for the most part is caused in old persons. And these sometimes declare the venerial conditions.

The colour of the hayres, like to the cleer horne, are attributed to the nature of Mars: So that the

haires

haires be not grose, but somewhat small, and this through the subtlenes of the humors. And that it is black through an intensed heat, like bred baked on coales from which the moisture flyeth, so that by the long lying thereon is made blacke. When in the other parts of the body, there is ouer-much hairinesse seene, there do the stars of Saturne and Mars worke their vertue, who are noted to be robbers on the high-way, especially when the Eye-browes be very thick ioyning ouer the nose, and that the eyelids be hairy, but when the breast shal be only hairy, declareth a hot and stout person.



The whole bodie couered with hayre, both thicke and rough: dooth denote such a person to be of a more brutish will and nature, than manly.

when the nape of the necke shall bee hairy, it denoteth strength and courage, and applied vnto the Lyon.

When the Physiognomer (by any occasion) came to Princes Courts, or Noblemens houses: he would at the first thoroughly behold and consider on euery side, the Officers and seruants about the Prince, or Lorde: but most especially the faces.

It chanced on a time (at the request of some) to view and earnestly mark the faces both of the Officers and seruants attendant on the noble Prince Astorgius Fauentnus: among the rest, he especially noted his Secretary, whose personage & forme he thus described. He was small of stature, in body slender, his face and skin wan of colour: a little necke, and somewhat short, Mercuries line in the forehead, conditioned in a retrograde manner: the other positures of the face and body answerable to the rest.

Touching the iesture of body, he went vpright, making short paces, but trod very fast withal. And the Physiognomer considering the others about this Nobleman, perceiued sundry of them subtle & crafty deceiuers, by whom their Lord was greatly abused and indammaged, especially thorough the meanes of his Secretary that notable deceiuer. At which the physiognomer seeing, by a similitude, vttered



tered these words: That he as an Angelical rose, was in a maner suffocated and choked by the wicked thornes daily conuersant about him.

Thus may a man by outward signes, find out the qualities of people. As when a woman attired in mans apparrell, it dooth then declare and manifest her nature to drawe neare to mans. As did that courageous woman, named Fracassa, who commonly vsed to weare (by the report of the



Phiſiognomer) mans apparrell: and would on a
brauery many times arme herſelfe at all points to
Iuſte & run ſundry times ſo armed at the cing. The
forme of whom (by the earneſt view of the Phiſi-
ognomer) was thus deſcribed. Shee had a ſmall
head, Pineaple like, a comely necke, large bre ed,
ſæmely armes, anſwering to the body: but in er
other

other parts, as in the hips, buttockes, thighes and legs, neare agreeing to mans. She also walked vpright in body, treading lightly, and bearing her head playing like to the Hart. But the other notes of hir body (for breuity sake) was omitted. Concluding, that through sundry notes which hee viewed, she was subiect to some violent death.

These Italian verses of Franciscus Asculanus may aptly be applied to this place, touching the exceeding great deceit & subtilties of many strumpets in their wanton dekings and alurements, to the vtter vndoing of many men, as hath bin heard of by that afore described woman, who drew (by her singular beauty) many a worthy Captaine & Soldier to hir company. Wherefore this man, for loue of his Countrymen, sought to perswade them in these verses, as followeth.

De non credati a femina sciocca,
E non vacenda lor ficta belezza
Ma riguardati come dentru fiocca
Miri la mente cum gli occhij ceruieri
Che alhora perderai la sua vaghezza
De lei mirando li socii misteri.

In which words, he willeth his Countrymen to beware of the counterfet beauty of most women with them, for that it is not natural, but framed by Art, with Waters, Tinctures, & such like things. The Phisiognomer also reporteth, that manie

women, like delighted to garnish and decke vppe themselues, carrying the head after the manner of the Hart, with the eyes rolling and turning here and there: still turning the head one while on the right side, another on the left, now vpwarde, then downward: which argueth an especiall vnstablenesse, and an vnsatiate luxury in that creature. In so much, that if they intentiuely possesse or haue these, then such be for the most part cremeriti, and of experience (saith the Phisiognomer) do I report this.

Where sundry men are named to bee effeminate, is vnderstoode ment two waies: the one, when as such be delighted to go in apparell, and decked with ornaments like to women: the other to appeare lasciuious and weake, both of will and courage.

The quality of which apparantly declares, the mind (for the most part) doth like ensue and answere to the disposition of the body. For such be noted of experience to be vnfaithfull and euill reporters & lyars. for that through their counterfaiting answer in parts, to be kinde, fraudulent, and wily.

Further, the youthfull delights in men, is seene vnto xx. yeares, or more vpon: for that the natural heat, is at that time couered and hid of the moysture. The knowledge of which, is well discerned

though their members then being soft, that suffer in a manner as the women.

The wearing of heavy garments customablie, doth argue a heavy brain: but the garments light, witnesseth a light braine: which rule, much furthereth the person minding to Phisiognomate on any subiect.

The haires of the head blackish in colour, if they be meanely thinne, as writeth Palemon, and the like Albertus, Aristotle, and Conciliatore, doe then denote very honest conditions, and both a good disposition, iudgement, and nature in that person.

The haires of the head yellowish and meanly thin, denoteth that the Sun and Mercury to bear sway in the qualities and nature of that person, after the mind of the Phisiognomer, which I there to agree.

Conciliatore writeth, that he which hath the haires of the head small, and in all other partes of the body standing vpright, is argued by iudgment fearfull: for that such persons in great fear appear the like: which for that applied to the condition of the passion.

A like reason of the same, uttereth Albertus, which affirmeth that the windy moisture, is cause of such an vprightnesse and staring of the haires. Yet be the hayres sometimes crisped, curled, and

hard, which procéede thorough the drinesse in the sharpe heat, is causing and working the like. The worthy Almanac writeth, that the crispednesse of the haires, and of these standing upright, doe demonstrate a hot quality and hairy nature in that person.

Héere in the first persons, touching the colour of the haires, and the effeminacy of parts, doth the Philognomer aptly apply the Moone and Venus: but in the second kind, doth he never attribute the Sun, or rather Mars.

The haires of the head lying flat, and reaching out on the forehead, denoteth a strong person, yet brutish (of likelyhood) in conditions: for that the polling of heads in our time, may greatly beguile the iudger, applied to the Beare, and other Wilde Beasts.

The like iudgment (the Philosophers say) that the roughnesse of the haires on the head, denoteth in many (lacking eruca iehs grace) the rudenesse of manners, and wild behauiour.

The haires of the heade after the minde of the Philosopher Aristotle, wrytthin, indicates an effeminate minde, for the lack of bloud, thorough which not only a slownesse, but a womanly corage and dulnesse in conceiuing is procured.



A much quantity of the haires of the head lying flat, and a part on the middle of the fore-head folding and riding vpward toward the braine, or roote of the head: do argue (after the agreement of Authors) that such a person to bee both subtile and wily: yet in honest and iust causes not found so aduised and witty: for which reason, attributed of the Phisiognomer to the barbarous sort.

The haires of the head, flatlying of either side, descending to the fore-head: doe declare such a person condicioned, to the nature of the horse.

The haires neer the Temples small and thin: doe denote a cold person and weake of strength: the reason of which seemeth to bee, for that the

temples

temples supply that place, where the great Artery and vaines doe end. And in this, the place should naturally bee hot, through which causing the engendering of haires, in that the same is procured of heat. For which cause, when the haires of the temples be small and thin, doe then denote the lacke of naturall heat: and applied to women, being then bare of haires.

The haire of the temples thin, yet found stiffe, do then denote not onely a fearefull person, but cold also by nature.

The haires thicke growing about the temples and eares: doth denote that person (of experience knowne) to be of an hot nature, and prone to the veneriall act.

The haires in that place, if they shall be big and whiter: doe then denote vntaught manners, and rude conditions: applied to those brutish sort, named the Frizeland men.

The haires in the same place, if they shall be either perfit blacke, or flaxen of colour: doe then argue a violent and furious mind, applied (of the likelihood) to the Boare.

The haires soft and thin, and exceeding small, do then declare an effeminate mind and courage: and that this person not onely lacking blood, but to be dull of sense, and slow.

When the haires shall be yet much thinner, &

then

then innuate a crafty, hard, or nere, and couetous person: applied (after quality) to the fearefulnesse and couetousnesse, both of the Barbarian and Asirian: for that the Asirians, are by nature exceeding couetous.

The haires much and grosse, and flat lying, with a hairinesse of all the body in a child: doe witnesse the melancholy to ensue, that is to say, to become franticke and mad.

When the haires in age are much increased, then doe they represent the much addition aboue nature: which so causeth the sicknesse of innocency and foolishnesse.

The vttermost line or creast of the hairs of the head, if the same reacheth and goeth from the forehead: do then argue a crafty person, hauing a peruerse and wicked vnderstanding.

The vttermost line or creast of the haires, if the same extendeth to the forehead: doth then note such a person to be stout, and somewhat wilde. This likelis thus pronounced by reason of the hotnesse, and such are propperlie applyed to the Nature of Mars.

The vttermost Line or Creast, if behinde the fore-part of the Head (at which ended the beginning of haires) discendeth towarde the Nape of the Necke: doth then argue such a person in wicked matters, to be crafty, but in the good, lacking

dis-

discretion, and lecherous.

Such a lyne from the forepart, when the same is farre higher from the nape of the necke: doth then demonstrate such a person to be sloth, fearfull, of an effeminate minde, and many times impotent.

The haires of the head, yellow as Golde, doe declare such to be right Sollistans: that is to say, of a proude and hawty minde, and vaine glorious.

The haires of the head soone hoary, doe indicate the lacke of naturall heate, or putred flegme: and these sometimes witnesse veneriall conditions.

If a man by the Art and skill of Phisiognomy, may finde to place in the forehead, and face, both Mercury and Mars: then such (of skill knowne) bee found through the inclination, to addict their mindes to Alchymie, and in the same to inuent the great deceits in Mettalles, and false coyning of Money, and imagine many vtilles pernitions: of which condition (being at Venice) I saw two like beheadded, for such a wicked Fact, in the yeare 1565. Whose bodyes and heads (after the order of the Countrey) were immediatly burned with the Scaffold into Ashes: but of these the elder and principall, was much more spiced with the notes of Saturns retrograds.

Women

Women by nature ware not bald, in that the quality of them draweth nere, and is like to the nature of Childzen.

The gelded persons war not bald, in that they be changed into the feminine or womanly nature: but few such (at this day) he here with vs: except those by hap, caused through the incession of a rupture.

To conclude the hoarinesse, and whitish flaxen colour of the haire of the head, is caused of a flamatick quality: and such of nature draw nere to the quality of women, as experience teacheth.

The iudgement of the head, by the bigneſſe, figure, and diſpoſition. The xiij. Chapter.



Seeing

Seeing the head of all other partes of man, is most open to be seene: it shall therefore be good to utter largely of the constitution and form thereof. Which the Philosopher seemeth to distinguish and deuide into seauen formes, of these the first form he vttereth to haue no imminency or bearing out before, but behind: the second forme, that an imminency containeth in the forepart, and not in the hinder: the third forme, that the head againe lacketh an imminency before, and not behind, and that the same be formally round: the fourth form, that the temples, in respect, haue a more bearing out, then either the forepart or the hinder: the fift forme, that it be in forme like to the Pine Apple: the sixt forme, that there be a great distance from the eares before, then behind: the seauenth form, that it be in a most comely manner proportioned: and in these do Gallen, Auicen, Auerroys, and diuers other learned agree.

So that the head being either ouer big or ouer small proportioned, is nothing at al liked of them: in that the same is corrupted and hindered of the proper vertue. For such hauing the like forme, when they approach vnto an vnderstanding, appeare euidently to be harmed and hindered. As a small head is euermore corrupted: euen so a bigge head appeareth sometimes good, and sometimes vicio-

viciated and euill.

But the best formed head, allowed of the learned, is that, which hath an exact roundnesse, and is on eyther side a little depressed, with an imminency before and after: so that where the temples are, a certaine plainnesse may appeare: as by example, that a certaine ball of Waxe made exactlie round, should bee somewhat depressed of eyther side: then should that round form (as the Geometrians affirme) most apt to receiue formes, aunswerable to proportion.

For which cause, the more laudable head, is that, which hath a meane forme in the proportion and bignesse, and containeth a decent roundnesse, which besides enioyeth an imminency, before and after, tempered with a little compression or flatnesse. Auicen writeth, that the cause of smalnesse of the head in the creature, is the paucity or small quantity of matter: but the cause of bignes of the head, is the great quantity of matter, being spermaticall.

Rasis answering to the forme of the scull: for if the scull shall be small, then will the braine be like, Et econtra.

The figure also of the scull, if the same be corrupted, then is the forme of the braine like corrupted. Besides the head in smalnesse superfluous, must of necessitie be euill.

That

That head is commended, which in bignesse is a meane, hauing comely roundnesse, and decent eminency both behinde and afore: and hath from both the eares a little flatnesse: this Almansor.

So that mans head (among all other beastes) hath proportionally much braines. The males (of knowledge vttered) haue more braines than the Females: although the effect may sometimes shew a contrary to this. But of these which are seldome caused, or rather by accidence, is neyther Art nor Science vttered. Mans head (of the diligent search) is knowne to haue more ioynts, then all other beasts.

The man also is found to haue more ioynts then the Woman. The head of a comely and due forme, is fashioned like a Hammer, in which the fore and hinder part beare out: for otherwise can this not make a due direction and gouernment: the reason of which is: for that the ventricles haue a due forme to receiue the quantities of spirites in euery place: as that the forepart to imagine and iudge, the hinder especially to remember. But the middle ventricle, when the forme of it is slightly compressed and flatted, then is the bethinking part so much the nobler, and worthyer: for that in the same small place, is the best vnitie, to distinguish the congruent, from the incongruent, of the obiect consisting in the forepart. When

the

the forme of the head afore is depressed, and vented in, then faileth the iudgement of the Creature: when the hinder part lacketh in the eminency, or is depressed, then like faileth the remembrance. There consisteth also a weakenesse in moouing of the sinewes, and by the consequent of this the body: in that by the strength of the braine, or the strength & the ouerflowing of the spirituous sinewes. And as the bigge nesse of the five other points, viz. of the Breast, Shoulders, and bones. Contrariwise sinketh that the head not a seemly proportion manner, doth encrease both sense and vertue, and diminisheth in that person both weight strength and a gravity of wit. The head small, and not in due proportion formed, doth argue the contrary to the afore. So that when the head shall be great, then will the braine be like bigge: & that the vaines be the beginner and worker of all the senses. Again, if the head be great, then are the senses many: & contra.

To haue a most bigge head (as Terence) witneth) and that in due forme: doth denote a comelinesse of manners, and good conditions in that person.

The head great, with a direct forme proportioned, and the sinewes small with a comely turn of the neck: notwithstanding small, and the bones small: is a note of an euill composition and forme of the braine.

such hauing a big head without due forme (as for the more part) Idiots and fooles, and vnapt to learne, or to be taught: which signe and note is accidentally gathered of the Asse, hauing a big head. This also is verified, when as the head is not answerable to the neck and body, and proportioned orderly after nature.

The head big and the forehead small, is an euill signe, for that the vertue forming lacketh in that creature, and matter is also inobedient: of which ensueth a simplicity of wit, and lacke of discretion in that person.

The head great, proportioned agreeably to the body, or rather to the necke, so that the necke be strong and meanely big, with strong and big sinewes, not without good reason and desert, is the same lawdable and commended.



The head Pineapple formed, after the condition of a sharp vpright Piller, in such manner, that the neather part shall be bigge and round, but the vpper part sharpe to a Pincapple fashioned: doth argue in that person, an vnshamefastnesse, irefulnesse, greedy catching, and rash boldnesse, which proceedeth through the hotnesse and drinesse of the braine. Such (for the more part) are the formes and conditions of the Ianewaies, and many of the hypocriticall religions.

The person which much stirreth to and fro, and not long abiding in a place is noted bolde, and vnfull: and such a person seemeth to haue a hotte braine.

The head big, with the other signes denoting wit, is an apt receptacle and place for good Artes: but other-wise is the same, when as the Head is great, and not answering to the other Members.

If the forme of the head (as afore vttered) bee comely, with the fore ventricle of a good forme and sufficient moyst, is then lawdable: in that the attayning and imprinting of kindes, is by the moysture caused, but the intention caused thorow the myth, which is contained in the hinder part. When the braine is great, then are caused bigge sinnewes, which of that reason argue dyrnesse in the places: for these of theyr proper

nature be knowne cold and dry. And of this the vertue memoratiue is made strong in retayning the kindes, and by that helpe reserueth them long.

The head with the middle ventricle, somewhat compressed or flatted of either side: dooth denote the vertue of bethinking, to bee in compowning prompt and ready: and like in deuiding the same, which is attained through the vnity of spirits, in that place gathered.

The head spericall or throughly round, doth denote a quicke mouing, vnstablenesse, forgetfulnesse, small discretion, and litle wit in that person: for this motion of the spirits, neuer ceaseth nor resteth: as in many Frenchmen and Spaniardes, and the like in certaine Germaines, hath been obserued and noted. For when the forme of the head is through rounde, then is the middle ventricle large, and the spirits working in the same so large, vntill these finde a large place, which in the meantime are not sufficiently vnited: and on such wise is the vertue extimatiue weakened, by that the Spirits are carried round about the bounds of the same.

Insomuch that such men hauing the like formed heads, do (of a proper quality and condition) promise much, but performe little: these also are knowne to be importunate, couetous, and enui-

ous,

ous, thinking onely of the present time (and the same slenderly) so that for the time past, and the same to come, these take no care, nor thinke any whit thereof. For which cause (the Phisiognomer willeth) that no man assuredly trust, any such persons, which especially be found (after skill) to haue the body much cholericke, or melancholike: seeing such conditions in sundry persons of like forme, hath beene obserued many times by the Phisiognomer, which were most true. Further he reporteth, that if any of these happen in authority and beare rule: they are not onely seduced by light credite, but prone to be rauening Wolues, and put forward themselues to vtter their cruelty, and (become in time) wicked Tyrants. The meaner sort of these, are giuen to be Robbers by the high-way, yea, and Murtherers of Men, except they vertuous education, and fearing of God, do otherwise contrary these dispositions in them. He further instructeth, that if the habitude and forme of the aboue said body be sanguine, then is the afore-said qualities much abated in the same creature, so that such a subiect is but a little inclined to like manners and conditions, through the goodnesse of this complexion.

Heere in this place, somewhat agreeing to the aboue saide, doth the Phisiognomer place an example, for instruction sake, which is on this wise.



A certaine Almaine he noted on a time, being Secretary to a worthy Prince in that Countrey, who in the time of warrs being in campe with the Prince, espied on a time by hap, a body-louse creeping on his hose: which seeing, was much abashed thereat, and beeing in that amazement, required his man to take him off, saying to him scrupulously, that he in no manner wittingly, would slay a creature of God, &c. The form of this man, as the Phisiognomer did diligently note him, was after this manner: he had a spherical or round head, a narrow forehead, slender necke, thin and narrow shoulder-pointes, loines, and hips, with the other parts of the body, weake and ill formed, & to these the breast narrow, and Marses Line in the forehead weake, and euill fashioned: sundry other

notes

notoriuſly perceiued both in the handes and face, which for breuity he omitted: but to conclude, the Philognomer found by ſundry notes, that this faint hearted Secretary, was not onely fearefull, but very light of beleefe, and brutiſh in conditions.

The head ſmall, muſt of neceſſity bee euill, in that ſuch a perſon lightly falleth ſicke, and within is the braine little, with a ſtraightneſſe or narrowneſſe of the ventricles: in which, the ſpirits drawn narrow, are ſo letted, that they cannot orderlie worke a due vſe and effect: and theſe preſſed together are in ſuch manner inflamed and choaked, that they may neither duely imagine, diſpoſe, nor remember. So that ſuch perſons like formed, are knowne to bee fearefull; yea, prefull, and retayning ire long: through the intenſed drineſſe of the braine, and the diſtempered heat. Theſe be alſo of a ſmall iudgement and vnderſtanding, and neyther can orderly diſcerne: they both compaſſe and worke falſe matters: yea, euill ſpeakers, babiers, and double tongued: from which the Philognomer counſelleth a man to flye and ſhunne, as hee would anoyde his wicked enemy, except grace and prayer, bridle and temper the effectes aboue vttered.

The head vnſemely long, and whart faſhioned to an Organe Pipe, dooth not onelie denote

unthankfulnesse, but an impudency and publick condition.

The head short, yet the same pertaining, doth by the (opinion of the Philosopher) denote such a person, not onely to be empty, and void of honest guifts and vertue, but lacking wisedome. The head Pineapple like formes, doth manifest unthankfulnesse in that person the rather, and of more likelyhood, if the other notes answere: this Conclusatore.

The head flat and plaine, doth argue that vice of ambition and sensuality, in the person naughtily bearing sway. The head eminent or bearing out in the forepart, doth note a hawtinesse and arrogancy in the Creature: after the opinion of the aforesaid Philosopher.

The head in the forepart vallied, depressed, and hollow: doth denote an fraefull and deceitfull person: but such (which) have the hollow of the hinder part of the head raised: are noted after Arte, to be very fearefull persons: applyed to the kinds like.

The head bigge, with a largenesse of the forehead, and countinaunce unto a Gyant: doth argue such a person to be slowe, yet strong in the composition of Bodie, and gentle of behaviour: but that person (of the Philosopher) is reported unapt to be taught, and to learne: and applyed

for that cause vnto the Ore.

The head long, and somewhat pretensed or stretched out to the forme of a hammer (euen as the heads of the Switzers for the most parte are) doth indicate such a person to be reasonably fearefull, diligent, circumspect, and a foreseer in waighty matters and affaires.

The head right out formed in the midle plain, and in a maner flat, being also of a mean bignesse, doth indicate such a person not to be onely wittie, but stout, and of great courage.

The head well formed, doth denote such a person to possesse a singuler wit, to bee one of a good aduisement and consideration, yet liberal in gifts: but by the report of Conciliatore, this person sometimes will be very fearefull and faint-hearted.

The head either small or big, is vnderstood and meant, according to the measure and proportion of the whole body, as saith Albertus.

The head short, declareth such to lacke reason, vnderstanding, and wit: as report Palemon, Albertus, and Conciliatore.

The head in the hinder part hollow, doth denote an irefull person, wily, and deceitfull: and these according to the notes answering to the other parts of the head and body.

And in whom you shall espie the temples hol-

low

lowe of either side, such (by the agreement of the Philosophers) shall you iudge and pronounce to be cruell, deceitfull, and great dissemblers, with other conditions scarsely tollerable.

Hitherto, of the iudgements of the head: next followeth the iudgements of the forehead, after the rules and order of the Art: as a member and part greatly to be regarded, both for the composition and lines (worthy memory) seene in the same.

Of the forme, nature, and iudgement of the forhead. The xv. Chapter.



The

The face saith Aristotle, euermore goeth bare, especially in man.

The foorehead is that space lying betweene the highest browes vpward, & the eies downward.

The bredth whereof, beginneth from the roote of the nose, where the eye-lids end; and reacheth vnto the garland seame about the head.

The length oft he foorehead is vnderstood after the bredth of the body, which way the hairie sinewes are seen to stretch and runne. As the like the Phisiognomer hath obserued in many of the best learned.

Also at Rauenna hee beheld the Image of that learned Dante, hauing the like forme.

Heere note, that a man must consider all other parts, with the conditioned forme of the head, and the agreement of the countenance, otherwise this cannot be verified.

By the rounde foorehead, shall you conceyue and vnderstand a certaine spherical or very round eminency and bearing outwards: such a forme of necessity must be granted to lacke in the length of the Foore-head. The cause of this is, for that the spirites in the same emptie place, are reuerberated and inflamed, and that the inflamation long continueth: Which reason and saying is confirmed, when such haue a short Necke and cholericke,

lericke, in that the inflamation of bloud is lightly caused and abiding.

The forehead is an vtterer of heauinesse, mirth, clemency, and cruelty: of which the prouerb cam, That the flattering person sheweth a smooth & smiling forehead: the irefull man a knitting or wrinkling forehead.

Aristotle affirmeth the forehead to be the seat or place of modesty and honor: and the same for the nerenesse of the imaginatiue vertue, which with the common sence in the fore-part of the braine, is placed as principall of the head, by force of whose vertue, either heauinesse or mirth, comelinesse, or vncomlinesse, are sodenly carried vnto the iudgement of reason, and by the same iudged. Of this we name such to haue a shameleſſe & brasen forehead, which put away or set aside all bashfulnesse and shame.

The forehead thorough the distending of all the sinnewes from the braine, to performe the sense, is as it were a certaine tower and fortresse, to whose hollownes do the fiue sensitiue sinnewes concurre of the outward senses, through whose helpe, from all the obiects of the sences, at the seat of reason, is iudgement caused.

The Skinne of the Fore-head, which with a certaine musculous and thinne substaunce fastned to it, is vnited or ioyned together, that the

inner

inner parts of the hands, and soals of the fæt, with the tendons, do agree together.

The fore head distinguished of the bones, lying vnder the vtter skin, doth only consist of two moueable skins: and briefly, the whol is lose in it self: and of the same, is vndoubtedly mooued, by a voluntary.

The skinne of the forehead, dooth moue together with the eye-liddes, by certaine muscles and sinnewes: at the opening and shutting together of the eyes.

The Musculous thickenesse, lying vnder the skinne of the forehead, by which the eye-browes are drawne vp, and the motion of the foreheade caused, hath his haire fastnings tending downewarde: which cut ouerthwart, by an vnskilfull Chirurgian, doth after cause, that the whole skin of the forehead, dooth slide or fall downe to the eyes.

The plaine and euen forehead without anie wrinckles, is the same which doth beare or bolle nothing outwardes: but containeth or hath a certaine æuennesse throughout.

And such persons are noted (of the Phisiognomer) to be contentious and full of variances: the reason is, for that the same signifieth a grose skin of the forehead and of the consequent, alike Wit: and the hardnesse of Flesh, which cannot be placed,

red, of which the rudenesse of vnderstanding ensueth through the Organ not due proportioned. And such also be hot and drie persons, which causeth the tention of the forehead: so that through the paucity of vnderstanding, they be caused brawlers and contentious.

In all matters, there is a certain outward note, by which we find those that are not answering to the eies, that is, the inward notes not seen. Of this appeareth, that the nature of the propper matter hath his, and Philosophy naturall hath his, which it skilfully noteth.

The person hauing a bigge forehead, is slow and dull witted, compared vnto the Ore, in that the Ore is a slow beast, which hath a bigge forehead. But the forehead small, dooth denote an vnstable person.

The forehead large, doth indicate such a person to be inclined often to change both mind and purpose: but if the forehead be large, then such (for the most part) is noted to be a fole, of small Discretion, and dull witted: as both Aristotle and Auicen write.

The forehead very large, is meant to bee furnished with a due quantity, both in the length and breadth.

The forehead round and fleshy, argueth such to be prudent: especially if the same be bearing or bul-

sing

sing out, and withall lacking discretion dull and slow: who of the Phylosopher, aptly aplied to the

The forehead ouermuch standing forth, that the same teeneth bolled out in the middle, signifies excesse of choller: and such (for the most part) are disposed and inclined vnto the choller icke and hastie passions, as vnto the frensinesse and furious fiskinesse.

Alike to this, that if the forehead hath (as it were) a proper bearing forth, or knob bolling out, and certaine dentings in, or little furrowes to be seene, doth (by practise of the Phisiognomer) signifie such a person to bee rash, lasie, and false of promise: yea, this like (by the report of Adamantius) doth denote sometimes foolishnesse and frensinesse or madnesse in that creature: so that the other signes and notes of the parts, answere and agree.

The forehead little and narrow, doth indicate such a person to bee sowish, and a small likelyhode in him to bee taught, or to conceyue anie learning to purpose: yea nastie, sluggish, and a glutton as Feder applied for these to the grunting Sowe. But the Fore-head small, that is thinne of skinne, and verie narrow, in a Swarty person, doth denote him to be Lastinious, soone mooued to ire, ouer liberall, seeking dessentions

new

acquaintance, and a manifest note of small wit in him.

Heere note, that the forehead small and having a thin skin, doth indicate in that creature subtile & moueable spirits, & contrarie. For the spirits is a subtile substance, aiery, cleare, and produced of the lightest and most thin part of blood, by which the vertue of life is carried vnto the proper actions of the same. So that where the ouermuch thickenes is of the forehead, there of necessitie must the grosse spirits be ingendred, which are not apt to receiue accordeine apply, for the expulsiue vertue which is weaker in that person then the vertue vnited is stronger or mightier than the same dispersed: that the spirits vnited, cannot apply discerne & congruent actions, through the ouer empty, large, and flegmaticke place.

The forehead ouer thin of skin, and to mouable doth argue the lacke of brain, and consumption of the substantiall moisture, as the like appeareth in aged persons: and in those which by paine & long sinnall sicknesses are wasted, and brought vnto leane.

The forehead long, doth witnesse such a person to be wittie, apte to learne & to bee taught: yet somewhat vehement in causes many times, as these are of the Philosopher apply applied to the fierce Dogge.

The

new acquaintance, and a note of small wittie in man.

Here note, that the Fore-head small, and hauing a thin skinne, doth indicate in that creature, subtill and moueable spirits, & econtra. For the spirits is a subtill substance, ayrall, cleare and produced of the lightest and most thin part of bloud, by which the vertue of life is carried vnto the proiections of the same. So that where the ouermuch thicknesse is of the forehead, there of necessity must the grosse spirits be ingendred, which are not apt to meditate or conceiue deeply for the expulsiue vertue, which is weaker in that portion: and the vertue vnited is stronger or mightier then the same dispersed, so that the spirites vnited, cannot aptly discern the congruent actions, thorough the ouer empty, large, and flegmatick place.

The forehead ouer thin of skin, and wrinkled, doth argue the lacke of braine, and consumption of the substantiall moisture: as the like appeareth in aged persons: and in those, which by daily and continuall sicknesses are wasted, and brought very leane.

The forehead long, doth witnesse such a person to be witty, apt to learne or to be taught: yet somewhat vehement in causes, many times. For these of the Philosopher aptly applied to the fierce Dogge.

The forehead square, having an equal and moderate largenesse, agreeable to the head and face, or according to the maner of the other parts doth argue such a person to be vertuous, witty, of honest conditions, and of likelyhood to be hardie and courageous: for which (of the Philosopher Aristotle) applied unto the Lyon.

The forehead plaine, and wholly without wrinkles, doth indicate such a person, to seek and be desirous of great honour, and the same above his reach and possibility to be compassed: beeing one also of small discretion, spitefull, and very yrefull, or that continueth long angry, obstinate, and full of strife. A like to this, doth Adamantius write: that the forehead long, lean, and hollow: to testifie such a person, fearefull, crafty, and desirous of honour.



The

The Forehead that bolleth out vnto the edge, is of some allowed, especially if the same well answereth to the head. But if such a roundnesse occupieth and causeth the smoth and plaine streatching out at length of the temples, and that the same is bare of haire, doth indicate in that person the towardnesse and worthinesse of wit, the desire of honor and arrogancy, such also valiantly atempt bold and mighty enterprises: as the same is noted sundry times, of the worthy Phisiognomer Coeles.

The person that draweth or knitteth together the skinne, in the middle of the forehead, with the euerbrowes, is not only noted to be wayward and yrefull, but grædily bent and fired to the horrible crueltie, and grædy coueting of money, much to be detested: as Palemon, Loxius, Morbeth, Coeciliatour, write.

The forehead (as Thaddeus Hagecius reporteth) stretched out plaine and euen, and the same as one smyling, doth argue such a person to be a Flatterer, and hardly to bee trusted: as the same of experience noted: which maner of appearaunce the Philosopher Aristotle, doth attribute and apply to the kinde of the passion: in that the Forehead thus stretched, throughout equal and smoth, is laboured (as it were) by a maner or dissembling meanes. The same also is named of the Phisiog-

nomer (and Thaddeus agreeth thereto) a counterfaited forehead, when it thus appeareth wholy retched out plaine and smoth. As by a like may well appeare in such persons, at what time they flatter: and in the Dog fawning for an intent, which maketh smoth the forehead.

The forehead clowdy through wrinkles, doth signifie such a person to be bold, fierce, rorragious, and terrible, compared of the Physiosopher for the like, to the furious Bull and Lyon.

A meane condition of the fore-heade, betweene the former uttered, doth by iudgement of all writers, decently agree: and such a person hath beene noted (for the most part) to be gentle, ciuil, of honest Nature, and indued with good conditions: as these of experience noted, by the well practised Physiognomer Cocles.

The forehead appearing in a sad manner, with a heauy countenance, doth argue such a person to be full of mourning and heauinesse, and applyed to the effect: in that such which waile and mourn, haue then a heauy countenance, and be ful of sorrow.

The forehead drawn together or wrinckled in the middle, doth signify such a person to be wrefull, and reuenging.

The fore-head long, leane, und hollow, doth denote such a person to be fearefull, crafty, and de-

strous

strous of honor.

The forehead hanging downe, and shadowed as it were, doth indicate such a person much inclined and prone to shed teares: for which reason, these of the Physiosopher, are aptly applied to the kinds of the passion: and to this doe the later writers agree.

The Fore-head bigge, is alwayes caused thorough the bignesse of the Bone, grosenesse of the flesh, and the thicknesse of the skinne: contrarywise the forehead small, is through the thinnesse of the Bone, Flesh, and Skinne: as both the philosopher Aristotle and Palemon, with others, doe write.

The forehead apearing deformed, through the many wrinkles deep, by which the same is named foule, signifieth a sorrowfull person, and applied of Aristotle to the kind of the passion: in that such, which sundry times vexing and grieued in mind, do then vtter and shew a like wrinkled and deformed forhead.

The Forhead bare of hair (as Thaddæus Hagecius writeth) and hauing a plaine & euen skin, except the same within the inner Face aboue, or ouer the nose, doth signifie a malitious Person, deceitfull, and full of yre, yea, contentious many times.

The forehead cloudy or lowring, and wrincled,



yet in the middle of the same more wrinkled, doth together indicate with the two best vertues (as doth stoutnesse of courage and wit) the most hatefull vice of cruelty, to consist in that creature after the mind of the Phylosopher.

The forehead very great, round in forme (by the bearing out) and bare of haire, doth not onely argue (by the agreement of all writers) such a person to be hardy and stout, of will hardly to be brideled, but a dissembler and lyar, the rather if the other parts answere.

The forehead long, with the countenaunce or face long and slender, and chinne like slender and thinne, doth not onely (after the minde of the

Phyſi-

physiognomer, and Thaddeus) denoteth such a person to be rigorous and cruel, but bearing rule, to be a Tyrant.

The forehead confused by wrinckles, and the face appearing puffed vp, thorough an ouer-much fatnesse, doth indicate an brutable, flegmaticke, grosse, and dull witted person, by the agreement of Palemon, and others.

The forehead narrow, to be foolish: & the same long in forme, vnapt to learne. This bie swolne or boined out, and round, to be a dreamer, subtle, and wily. The forehead wrinkled, to haue deepe cogitations, and buethened with cares. The same round in the bolling out, to be not onely enuious, but crafty. The forehead large (after breath) doth denote such a person, not only honest conditioned, but free of expences, and liberall in gifts, as Loxius, Philemon, Palemon, and sundrie other writers report.

Certaine report, and rightly in the same, that the forehead ouermuch wrinckled, doth argue much vnshamefastnesse in that person: the reason is, when the Vertue apprehensiue and conceiuing is weakned, the same then cannot orderly discerne the Congruent, from the incongruent: of which insueth those that are wrought without shamefastnesse. The cause of this is, in that the forepart of the braine is very moyst, and of the ouer-much

anywhere is this great wrinkling caused of the Forehead.



Yet note, that the wrinkling of the forehead may likewise be perceived of two causes, as of drinesse and moisture: saying the difference is, that the same which proceedes of drines, doth not occupy the whole forehead, so that this signifieth fretfulnesse in that creature, and anger in the other person of a more fierce quality. The reason is, for that the person discerneth not the same, which causeth and retaineth both love and hatred, without due cause: and such also are knowne (for the most part) to bee full of envie and strife, yet couetous and tongued. Oh how many base Physitians be there (saith the Phisiognomer)

gnomer) which nothing at all regard, nor care for the science of Phisiognomy: yea, they in a manner wholely deride the professors of the same, throw their simple treatise, and study bestowed in the science. Auicen reporteth in secunda quarti. Chap. 26. that necessary it is for a Phisition by Phisiognomy, diligently to consider in the face, nes, and other members, the euill forme not natural: and that he especially regardeth at the first whether the same forme note be natural, and according to the individuate like answering, so to pronounce iudgement. The like words in a manner, reporteth that worthy man Galen, in his first booke of complexions.

Henricus and Guydo, in a proper chapter of the pockes wrote, that such hauing a short fore-head (as to length) and both the Temples flat, and eyche bones large, be prone and apt to come vnto that impostumation or swelling in the throat, named (of many) the kinges euill: for that in such Creatures the matter is readily vented and sent to the necke: but this especially happeth to Children, through gulositie and much feeding, and bath habitude and nouriture of body: yea, the same is the more verified, when as the head (to the Iudger) appeareth big, and not due proportioned.

Conciliator this writeth, that the person which

which hath an euen stretched and smoth forehead, with a certaine shining in the same, is denoted to be not onely a flatterer, but deceitfull, and hardly to be trusted. And many like were the Bononians which Conciliatore obserued and noted in his time. The cause of this tention and euennesse of the forehead, doth the Phisiognomer suppose to procede, through the Chollericke quality, for that by his drinesse the skin stretcheth out plaine: but the clearnesse of shining, doth denote the subtilnes of skin, and humors: and by the consequent of the Spirits: so that the like forehead, dooth argue a ready wit: but such be faire spoken, vsing myrth and delectable wordes, to the end of purchasing somewhat: for which cause aptly named worldly flatterers, and deceitfull through the mouing of the spirits.

Such hauing wrinckles plaited or gathered together in the forehead right vp retching, especially vnto the angle of the nostrels: are denoted to be persons full of care, and deep thoughts, bethinking waighty and serious matters, through the sad humour melancholly.

Such hauing the forehead, parted (as it were) here and there, or the same rough in sight, or otherwise very hollow in the middle (as if the same to a gutter dented in) with an euennesse throughout, by a lowenesse of the skin, appearing as one

smiling:

smiling: be not onely noted subtill, and very crafty, but couetous and very neere or hard persons to deale withall: yea, this note perhaps in some may indicate foolishnesse.

The forehead much alwy forrned, bearing out both high and round: doth declare such a person to be weake of courage, neither profitable to himself, nor to any other, impudent, lacking both reason and wit: as the Greek Authour Adamantius writeth.



The forehead gathered and wrinckled to a Cloude along the forehead, or downe the middle of it towards the nose, as if the skinne were plaited: doth signifie such a person to be wrathfull, furious, and reuenging: applyed of the Philosopher

Aristotle

Aristotle, to the Bull and Lyon.

Such a person having a shadowed and lowe forehead, with a pensiuelle of look: doth not only argue a mourning and heauy minde, and giuen to much sadnesse, but sundry times to bee trefull: if we may credit the Commentatour Gulielmus Nurice.

That singuler Philosopher Ptolomeus parua writeth, that the person hauing a long, high, and large forehead, to be honest condicioned, much bearing, and suffering iniuries, yet of great likelihood to increase in Riches: this doth the learned Conciliatour repeat.

The forehead appearing euen and smoth, doth denote such a person to be effeminate, both in courage and will according to the agreement of Philemon, Palemon, Loxius, Aristotle, Conciliator, and the Greeke Author Adamantius.

Michael Scotus vttereth, that whose forehead in the temples, shall appeare as puffed vp, through the grossenesse of the flesh, in such manner, that the like person hath the cheeks filled with flesh: doth signifie him to be very vnconstant of mind, proud, trefull, and of a grosse or dull wit: the reason of which is, the grossenesse of the temples and flesh: and of the eares and cheeks, doth argue the grossenesse of humors, and dominion of heat, in that the same is cause of the trefulnesse, and rudenesse of

wit.

wit. Such did the Phisiognomer alwaies sée, to haue a big head, with the forme euill, and vnordinately proportioned.

The forehead that séemeth croked in forme, & the same both high and round: doth signifie, or rather is an apparant note of foolishnesse, and impudency in that Creature.

These hitherto of the iudgment of the forehead: to which added (as matter agreeable) of the three principall lines, commonly seene in most Mens foreheads, with the skilfull iudgement of those, and other notes there appearing in sundry subiects: much further all such as mind rightly to Phisiognomate by this Art.

The iudgement of certaine lines seene in the forchead. The xvj. chapter.

THe Phisiognomer repeateth, that there came vnto his vnderstanding and knowledge, a certaine skilfull Iew, which could by Art Phisiognomate and pronounce great matters by the only sight of the face, but especially the forehead: in diuining matters past and to come. He also could vtter of riches, honors, and calamities: yea, of the fortune and infortune, both of the Father and mothers, and many other matters besides. The same skill when he desired of the Iew (by earnest suit to learne) he vtterly refused, and denyed this request of his: so that forced he was to vse sundry questions and disputations with him: by which at the length hee perceiued and found, that this person was wholely ignorant of Phisiognomy, so well Metamorical, as of the members and Planets: sauing onely by certaine lines, which at the last through his industry and labour conceiued. And in these (saith the Phisiognomer) haue I found and learned a singuler practise, and an infallible or most certaine truth, which I attained by a long time of practise. So that this worthy Iewell, and most rare secret, he purchased after the maunder aboue vttered, not minding to hide the skill, but rather

rather furthering the same to the vttermost of his power, which he thought most agreeable, to publish next after this Chapter of the forehead, as in a most apt place to ensue.

The instruction & knowledge of which is on this wise: first conceiue that in the flat and euen forehead, you shall sometimes see there seuerall lines, reaching out the length of the forehead: which after the minde of the Phisiognomer, do import and signifie three ages: that is to say, childhood, youth, and old age. This childhood doth he heere meane from birth, vnto xxv. yeares: and youth, from xxv. vnto fifty yeares: and old age, from fifty, to the tearme and end of naturall life: as the same hereafter shall plainer appeare, in the condition of the lines. But for a readier intelligence of the former words, conceiue this example here vnder demonstrated, which euidently to the eie vttereth these three lines, representing the three ages in most persons.

To come vnto the matter, the two neather lines, being vnder the three principall, which make sometimes the form of an angle aboue: are attributed, the one vnto Saturne, standing on the right side, and the other vnto the Moone, appearing on the left side. Of these, that line also on the right side, ascribed vnto the father: and the other on the left side, vnto the Mother.

So



So that in the same place where these lines appeare whole, there (of knowledge) we affirme the good hap and fortune to be: specially, if these lines and be straite: in that such lines appearing crooked, doe evermore argue the contrary: and the same, either more or lesse, according to the strength and weaknesse of them.

Further, the three ages in all persons, are attributed vnto the two vpper, and first planet Mercurie: as heere vnder by this figure doth plainly appeare.



Of which the first, and neathermost towards the nose, is named Mercuries line, which representeth the first age: for that in such an age and time, all persons then be aptest to conceiue and attaine both learning, sciences, and handy-crafts: yea, this is named of most men, the flourishing age, although the same somewhat wanton, and inconstant.

The second line vpward (named Iupiters) representeth the second age, which the Phisiognomer nameth, the time of generation, and Wisedome: for that in the same Age are the large

show of descent, condicions, & liberality vttered: yea, both the stability in religion, & discretions in men, and their lawdable actions. Further, where vertues are imbraced, vices left and detested. Where also is (in men) a fruitfull and commendable wit vttered: where besides is the mother of honesty indicated: all which by Iupiters line, are (after the agreement of sundry Writers) represented and expressed.

The third line (after the mind of the Phisiognomer) representeth a third age: which of all men is knowne to be the time of sadnesse and couetousnesse: yea, the wearing out of pleasures, and the end of naturall life. If this line be fortunate, the same then doth indicate an increase by husbandry, land, houses, and al such matters which appertain vnto the office of olde age: so that to such a third line, are all these agreeable, which are attributed to Saturne.

Some perhaps will argue and say to the Phisiognomer, that this is the age of deuotion: to which I thus aunswere, that old men, in verie deede be then more inclined and bent to serue God seeing that age is then dissolued, and become impotent vnto the wanton pleasure and luxuries: through which these are the more prone, and disposed vnto prayer, and the faithfull seruing of God.

The

The time (to come to the matter) of youth, is knowne to be naturall, and not through endeuor, for which cause, a more affiance and truste, is to be had and found in them for the more part.

So that in the same place, where this line is broken, there the infortune is: as either sickenesse, impouerishment, or any other hindrance.

If the two neather lines (next the Nose) bee whole, and that these, forme as it were an angle and cone about: do then denote (as the Phisiognomer hath many times experienced) that such persons to haue a notable fortune vnto the attaining and purchasing both of riches, and promotions. Although few such there be, which possesse and inioy the like note.

Further, the said two neather lines, vnder the three principall, are thus applyed: that is, the right line vnto the Planet Saturne, and the left line vnto the Moone. The right line also is attributed to the Father, but the left line to the Mother. By which vnderstand, that according to the presence and form of the lines: so iudge of the fortune and infortune of that person.

But when the saide two lines doe reach and meete into the forme of a triangle, and that there appeareth an ouerthwart line stretched and crossing aboue the nose: yet in such manner, that the same formeth not with the others, a perfite tryangle:

angle: doth then denote a competent fortune vnto such a person, and this according to the strength of the lines there seene. For where these lines are broken off, lacking, or crooked: there they witnesse and signifie the infortune to succeed.

If a line appeareth in the middle, vnder the lines, in the Dyameter of the nose: doth then argue a singuler fortune, and the great increase of riches.

The Philosopher Ptolomeus paruus writeth, that if one line reacheth along the forehead, as from the right side vnto the left, doth then promise such a person (after nature) to liue threescore yeares.

If two lines shall the like stretch along the forehead: do then promise such a person, to liue vnto the age of three score and ten yeares.

If three lines the like, then vnto fourescore yeares.

If foure lines the like stretched along the forehead doe then signifie fourescore and ten yeares. And if fiue lines the like stretched a long, doe then declare an hundred yeares: as the learned Ptholomeus writeth.

If the three lines aboue described, are crossed of other lines, doe then denote hatred, troubles, and persecutions for the more part.

If the said crossinges of the lines, shall make

an

an angle: and that one line be bigger then the other: in such maner, that the same stretcheth ouer the angle aboue the nose: doth then signifie, that such a person hath Enemies, but they shall not greatly harme him. But further of this forme of the angle crossed, may a man learne and vnderstand, in any work of Healmestry: that vttereth matter of the quadrangle of the hand: as touching friendes and Enemies: and euen the same is witnessed by the signes of the forehead.

If neither angle, crosse, or ouerthwart line shall appeare on the forehead, doth then signifie a lucky continuance and glory in workes, and a most happy estate vnto the end of life.

The sharpe crossing of lines, to the manner and forme of a pinnacle: dooth then demonstrate both houshold, and familiar enemies, or enemies of the owne kindred: as Morbeth the Cardinall writeth.

If any two lines of the forehead, are neare ioyning together in any part: doe then demonstrate discord and contention, with many persons.

The comlinesse and good proportion of the three principall lines of the forehead, dooth denote a worthy Fame, and singuler Wit, as sundry Authors write, and the same affirmeth the Phisiognomer.

If many lines are discerned in the fore-head,

then (so appearing) those are named the sisters of the three principall lines: as writeth the former Morbeth. If but one line onely is seene or sooth appeare in the forehead, then according to the maner and forme of the same, & place where that appeareth, with the age of the person and dominion of the Planet, must a man like iudge.

If no line at all shall appeare in the fore-head: then by reason, no iudgement at all can bee pronounced.

When in the breaking, those lines appeare croked in this manner, as the example here vnder of the one plainer expresseth: sooth then signifie the greater infortune to that person. As the like by obseruation was noted, in a certaine Italian, and sundry others.



If

If any of the lines appeareth crooked or bended vpward as a Bow: doth then indicate the greater infortune: But if any line downeward stretched, then the lesser infortune, is signified by the same: as Mantuanus and Cocles write.

When in the crooking any of the lines shall bee crossed, especiallie Marses line: doth then signifie violent death vnto that person: and this (according to the positure and place of the line) shall like be iudged to happen, either in the second or third Age.

The Veines very bigge appearing in the Fore-head: doth denote the exceeding qualitie of Choller, and that such a person to bee exceeding yrefull.

These hitherto of the iudgement of the three principall lines, appearing and to be seene (in a manner) in the foreheads of most subiects: which diligently obserued, and noted by due circumspection, shall in the end finde this rare and Golden secret, hid a long time from many good wittes: yea, and of these sufficiently skilfull in other lawdable Arts. And that this Iewell may not appeare mutilate, and vnperfite, for the lacke of more principles and instructions to further the same: I intend to publish a singuler treatise verie rare, and knowne but to fewe Students, intitled Metoposcopie, or by a more knowne name, the

view

view and beholding of all the lines appearing in the forehead, beginning orderly from Saturns line vnto the Mones, written by a most learned Mathematican and Phisition, named Thaddæus Hagecius of Hagek: the which added vnto the number of three score examples, lively counterfeited: that he by diligent trauaile, noted and obserued: which no doubt will much help and further those, that mind to iudge on subiects by the ayde of those faithfull instructions, and liuely examples: published in this perfit manner, by that worthy man aboue named: for recompence of which trauailes, he in my (opinion) well deserueth immortall memory, among other of the learned Philosophers; which commendation and opinion of mine, I referre to the wisedome of the Readers, at the comming forth of the Treatise: in the meane time, I wish the Readers to vse these instructions aboue vttered. Next followeth the iudgement of the ouer-browes, as a part belonging to the forehead: by which singuler matter may be learned and knowne.

The

The forme and iudgement of the ouer-browes. The xvii. Chapter.



THe Learned Phylosopher, named Nuncius Naturæ, writeth in the second Book (de partibus Animalium) that the ouer-browes and eielids were ordained for speciall helpes to the face, as to ornate and beseeme the same, with the auoyding of other inconuentences.

The place of the ouerbrowes (as writeth Galen) is a part of the Fore-head, and formed of nature in that seate, where the bones knit and ioyne together. The ouerbrowes also were ordained to man (as reporteth Thaddæus) both for profite, and comelinesse sake: these for profit, that the moisture

ture and sweat falling from the forehead, might (as penthouse to the eies) so cast off the moysture distilling, and like the humours and moisture falling from the head (thorough the same eueising) shote them off, without harme to the eyes. The like words in a manner, vttereth the Phisiognomer Cocles.

The ouerbrowes (as reporteth Cocles) were appointed by God and Nature, in the knitting and ioyning of the bones: for that in manie persons they grow and ware so long, that of necessitie, and for comelinesse sake also, they must bee clipped.

The causes of the haires (as writeth the Physiognomer) are noted to bee foure: as the Efficient, the Materiall, the Formall, and Finall. The efficient cause of the hairs, is procured two waies: the one is naturall heate, which eleuateth the humours from the moysture of the body, and sendeth or carrieth them forth vnto the skinny parts. The other is the cold ayre, which both thickneth and coaguleth these humors, and reduceth them into the formes of haires.

The materiall cause, is two wayes, the first is farre off, and is the corporal moysture: the second cause is neere, and is the earthly vapor or humor, which is enaporated from the moysture. The formall cause, is the forme of the haires, as the length

and

and roundnesse of them. The finall cause, is the diuersity of haires, as to the decking & beseeming of the body, like as the haires of the ouerbrowes, of which our intentes is to write at large in this Chapter.

The ouerbrowes haue a hid vertue, to expresse the affections of the mind: of which this prouerbe that the person raiseth or lifteth vp the ouerbrow: meant by the same, that such a one to be arrogant and proud. And such appearing like, doth the lerned Thaddeus, rightly name hawty, and sowre of countenance.

The right ouerbrow is more raised, and bended than the lefte: in that all the partes thorough the cause of moning, do decline and lean vnto the vpper sight. The right kidny in like maneris known to be higher placed, than is the left: as the aboue saide Thaddeus writeth.

Such hauing the ouer-browes verie hayrie, be noted pœnill, and ouerthwart in wordes: the reason is, for that the much quantitie of hayres, doth argue the great plentie of hotte and adust matter, through the cause of heate and adustion: of which insueth, or is procured, the vncomelinesse of speech, through the swiftnesse of words, and hasty talke. Their maners in like condition be vntowarde, and eluish: seeing the vnderstanding and worthy behauiour, is not caused, but thorough a tem-



temperament, and deprining of aduſtion. For, if the great aduſtion, is the braine euermore heated, or a light rauſe heateth, through the notable heating: & by the conſequent ſuch be clatterers & furious: and they neither think, nor can thinke any direct in their words, a good or right diſcourſe.

The ouerbrowes ſtreatched vpward, if of the haires diſcend vnto the beginning of the noſe, and vpward eleuated vnto the temples, do denote the dominion of heate and drith, and ſuch are known to be of crafty and wicked conditions.

Conciliatore writeth, that whoſe ouerbrows appeare whole, and not ſeuered of hayres betweene each, are noted heauy and ſadde perſons, applyed vnto the ſimilitude of the affection, and

paſſion:

passion: as both Aristotle, Albertus, and others report.

Morbeth the Cardinall writeth, that whose ouerbrowes are stretched vnto the Nose, and reach vpward to the Temples, in such manner, that the haires spread to either side of the Browes, bee not only noted simple, vnshamefast, enuious, foolish, without fraud or deceit, but insatiable and glutto-nous, applied to the Sow.

The ouerbrowes black, not much crooked and deuided with a space, are most of al to be commen-ded: for such ouer-browes had our Sauiour Iesus Christ and the chast Virgin his Mother: as the singular Nicephorus Preacher, and chiefe Pastor of Constantinople Church, and Writer also of the Ecclesiasticall Histories reporteth, in the ende of his first Booke.

The ouerbrownes thin and of meane bignes, argueth a moderation in that creature, & the good-nesse of humours: for such hauing the like ouer-browes, are noted to be ingenious and searchers of deep secrets, as both the Phisiognomer Cocles, the learned Philemon, Conciliatore, Albertus, and others agree in the same.

The Phisiognomer Cocles reports, that when the ouer-browes appeare thicke of hayres, and so plentifull or aboundaunt, that these (as the Phy-losopher Writeth) doe discend to the beginning

of

of the nose, and appeare through the same whole formed together: doe then signify great adustion:



and such hauing like ouerbrowes, are melancholicke, and of an euill nature: yea, wicked persons, and sometimes Theeues, rauishers of Maydens, Murderers, but deceiuers alwayes: and to be briefe, all vices and wickednesse, are comprehended and knowne in those persons. Of which, the notiue Philosopher in his Motherstongue, wrote these warning verses, which follow:

NOn te fidare, de le giontę ciglię
Ne de le solte, se guercia e lo luce,
Che chi le porta, guarda non te pigliè.
Impio danimo, ladro, falso, e fello,

Cum

Cum bel parlare, soo tempo conduce,
rapace lupo, cum vista dagnello.
Non fu mai guercio, cum lalma perfecta,
che non port asse, de malicia schermo,
Sempre seguendo, la superba secta.

These hitherto Franciscus Asculanus.

In these Verses aboue noted, doth the Physiognomer declare and report, that the Squint or goggle eyed persons, to be grædie Catchers, couetous, dissemblers, and malicious: and in a manner so euilly enclined, as such hauing the ouerbrowes ioyned, through the hairs thick growing betweene: and the like may be saide of those hauing but one eye, so that the other parts are agreeing. And generally these thinke all euils, if we may credite the Physiognomer.

This Goggling of the Eyes, is caused manie wayes, as Auicen writeth (tertia tertii capitulo 28. de strabositate) where he vttreth, that sometimes the goggling of the eyes, is caused through the mollifying and loosenesse of certayne Lacertes, &c. and after the same manner he reporteth, that this gogling is sometimes caused through a drinesse, as the like hapneth in sharpe agues, &c. & this (saith the Physiognomer) serueth aptest vnto our purpose: in that the same corroborateth the drinesse,

drinesse, which is cause of the haires, and two causes also are associated, vnto the procuring of a wicked effect. And I neuer sawe (saith the Physiognomer) the goggle eyed person, without a mightie heape of vices, full of fraudulent iniquities and contumelious: the like do affirme of the one eyed persons, hauing the other notes answearing, as aboue taught.



The auncient Rasis affirmeth, that such hauing much hayre on the ouer-browes, are noted full of thoughtes, and verie pensiue, or most commonly sadde: and their speeche vnseemely, and grosse. So that this Tert confirmeth choller adust, and Melancholy humours: and is the cause also of many thoughts, and that such muse

and

and bethinke great matters. A like note the Phisiognomer diligently marked, in sundry Robbers by the high way (as aboue reported) by the saide Cocles. And such also are deflowrers of Maidens, Theeues, and Murderers for the more part, if their faces be couered with a paleneſſe, or wholly pale: and on sundry like formed, the Phisiognomer pronounced iudgement by order of Law, and death to insue: which not long after happened, to the admiration of such which knew of the same.



An example of a notable Theefe, and ingenious in stealing and robbing, who in the Physiognomers time, was hanged for his wicked facts: both he heere plate by the way, for the better furthering of such, as minde to iudge by the Art, on

subiects like proportioned. This person (to come to the matter) was figured on this wise: he was of a meane stature, leane, and slender of Bodie, and proportioned in the members and partes of the same. The haires of his head blacke, curled, thinne, and long: the forehead square, and in the middle euen, the Haires of the ouer browes bended, and thicke, and in the descending ioyned in the Cone of the Nose. The eyes were meane of formes, deepe standing in the head, hauing glittering and fiery spots: the Chekes somewhat bearing out, through the helpe and meanes of the Bones there placed. The Face was long, the Nose meane, as the same protruded vnto the mouth, and Cholericke of fourme, the part vnder the Nose foureated: the mouth small, the Lippes thinne, and the neather (as the same were downward) folded. The Chinne ertending to a sharpnesse, or in a maner sharp downeward, and on the top foureated and round: the beard small and thin. The colour of the face was white, red, or couered with a certaine paleneſſe, his pace in going like to the Peacockes, and that in a soft manner. His stature after Nature, was rather vpright, then stoping or crooked: yet crookedly did this person walke by himselfe, as one musing by the way. His legges were slender, the feete small and fine, the heeles little and very flat: he went very seemelie,

lie, and neate in apparrell. The shoulder points behinde were somewhat bigge, and a little crooked.

The hands faire and comely, with the fingers long, and palmes long. He was a person (by report of the Physiognomer) of few woords, yet quick of speech: and his actions for the most part, were done with much expedition, through a passing wit, great boldnesse and courage. In as much as unto the Physiognomy of the Planets, the Phisiognomer affirmeth, that the blacknesse of the Haires of the head, and thinnesse of them, and crispidnesse and quicknesse of speech, and motion of the body, and nose pretensed and chollerick or hooked, there indicated that Marses vertue to beare sway in him: for as much as in the respect of body, he had the breast large, and shoulder points big: which together were a note of hotnesse in that person. The thinnesse of the haires, signified a wittie to be in him. His pace musingly, or as one full of thought, with the eye-liddes drawn or gathered together, and ouer-browes ioyning, through the thicknesse of haires ouer the Cone of the Nose: the eyes hollow or deepe standing, and Peacockes pace. The eyes thus low situated, did denote a Saturnine disposition in him: and this especially, the fewnesse of woordes, and hardnesse in vttering them. The longnesse of

face, with the cheekes like figured, as aboue vttered: the lips thin, and colour of the face wan, indicated to Mercuriall disposition, the forehead especially square. The ouerbrowes arcuated, the lips small, the sharpnesse of chin, and the Fossils of them: the decking or æuen dressing of the haires, and fine apparrelling of the whole body: fine feete with the hæles small and flat, indicated a venerial disposition. The glistering eies and spotty, were by reason of the drinesse of the Animall Spirits consisting in the braine: For that the same finenesse and adustion procureth men (without the Grace of God) vnto thefts and robberies Saturne also increaseth drinesse in that person: of the Sun, the Moone, and Iupiter I write not, in that I remembred not the notes agreeable, at the writing of this.

It sufficeth vs (saith the Phisiognomer) that we onely write, howe Saturne and Mars beared sway, and procured this person vnto Thestes. Venus vnto gaming: and Mercurie was in place in his geniture, which caused him to be ingenious. And hereof it succeeded, that this person had a small and thin beard. To conclude, this conceiue, that the members which possesse a cold and moyst matter, the Phisiognomer attributeth vnto the Moone: the members which inioy a hot and dry quality, he applyeth to Mars: the members which

containe a dry and cold Nature, he applieth to Saturne: the hot and moyst to Iupiter: the hot and dry more temperate to the Sunne. The hot and moyst members vncompact, and not much solide and round, nor very lose, nor much erected and cleere, doth he attribute to Venus. The members long, not protented and slender, are of Mercury. Of the Saturnine and Martiall slenderneſſe, doth the Phisiognomer here omit to write, willing the Iudgers in this Art, diligently to consider the Saturnine lines, both in the forehead and hand: and to learne the Phisiognomy of the Planets, before they enterprise to iudge on any subiect. In that the formes, colours, cleanly decking of parts, and all other speciall members of the body, are to be fully considered and beholden: afore any mindeth to Phisiognomate on the proper individuate.

The Phisiognomer Cocles here vttereth another example, yet easier to be conceiued, and vnderstood of all persons, than the other aboue taught, which is on this wise. A certaine Gouernour, named Valentius Cæsar, the Sonne of a mightie Man when he gouerned, which was a Murtherer, a great Deceiuer, a breaker of true faith, a spoyler of Women, and a most great Lyar: had the eyes glittering, which signified that person to be gouerned of Mars: in the night



time he exercised revels, banketing, and women: and this he followed in the time of his most serious affaires: he seldome gaue eare or heard any of his subiects causes. He was a man giuen to be solitary, and full of thoughts and musing, sometimes prodigall, and of no stable religion: he also was couetous, and fearefull, yet bold in words, and indued with a singuler eloquence: in diuers publike matters to be heard, or in places of Iustice he threatned: and this caused, through the disposition of Saturne and Mars, as aboue hitered. He

was

was a person hauing a most detestable wit, especially about wicked businesse, which proceeded of Saturne and Mars. The colour of the skinne was wan, and had an Aquiline nose, which witnessed the disposition and nature of Mars. But at the meeting of the three vpper Planets in Cancer, dyed that mighty man aboue noted: whom some report, was Pope Alexander the first, which seemed to be an enemy in Ecclesiasticall matters (but in what maner) I cannot iustly report. To be briefe, about the time of the death of this Pope, happning at the great coniunction of Cancer, lost this man his gouernment, and sore vered with a greeuous sickneste.

And thus aboue his stocke and kindred aduanced, was at that time infortunated, and thrusme into Prison. This person was most vile in deeds, and bold in words, in that the Saturnine disposition bare sway in him. And of this it came to passe that he was so great a dissembler, and deceiuer of many: for when he was come vnto his vttermost eyment, hee vanished as a smoake or vapour: in that Mercury of the Alchymisters, was euill fired and congealed. But the salt Armoniacke, and the salt Alkali, were separated from the iuyces of the Hearbs.

Such which be accustomed to weare gorgious apparrell, many ornaments and Iewels, like to

women:

Women: or that be much delighted to weare and vse sweete powders, and pleasant pomanders: are reported to bee spited with the disposition and nature of Venus.



Whose haires of the eye-browes are descended downeward from part of the nose, and retched vpward from part of the Temples: is noted vnshamefast, and dull of wit. For the vnshamefastnesse, proceedeth through a furious hotnesse, and ouermuch mouing: and the dulnesse through the same cause: as Rasis, Palemon, Loxius. Adamantius, and sundry others affirme, and the Physognomer with them.

The ouerbrowes thinne of haires, and of a meane bignesse, doe insinuate a temperament, through

through the goodnesse of humours: and through the separating from very much adustion. And such by report of the Physiognomer, are noted ingenious, and searchers of deepe secrets.

That worthy man Rasis reporteth, that the ouerbrowes long, do signify arrogancy, and vnshamefastnesse in that creature: the cause did the Physiognomer aboue utter.

Conciliatore writeth, that when the hayres of the ouerbrowes are stretched vnto the Temples: such a person is knowne to be nasty or vncleanly; and of some noted to be a mocker and dissembler: which the Phisiognomer seemeth not to haue noted in his time.

Certaine affirme, that the ouerbrowes long, do argue such a person to be arrogant, leacherous, and verie vnshamefast: which matters truly are increased, for the most part in olde age. As the Physiognomer Cocles noted in sundry individuates.

The Learned Avicen Writeth, (primo de Animalibus) that when the hayres of the Ouerbrowes descend by incuruation or croking, from part of the Nose, dooth signifie a sharpe, that is, a readie wit and ingenious, in wicked and detestable matters or businesses. When the hayres bee stretched, and croke to the out-side of the eye corners Lachrimall: such a person (by report of the Phy-

Physiognomer) is noted, to exercise iesting, and to play the iester, and to take great felicity therein, except his education otherwise contrarie the same.

The haires of the ouerbrowes, if they shall be stretched, and lye so strait as a line in length, and these long, doe demonstrate an euill, weake, and feminine minde: applied by the like, to weomen. And these manner of eye-browes (saith the Physiognomer) do I attribute to Venus: and such hee saw (for the more part) to be Cynedes: or els very luxurious.

The auncient Palemon Writeth, that if the haires of the forehead or browes, be stretched vnto the middle of the Nose, and that thicke appearing, but vnto the partes which consist on eyther side, little: is an argument of magnimity, and almost singuler Vertue of minde, in that creature. The haires in the same place stretched straight out also, do denote such a person to be very fearefull, yet indued with deceites, if wee may credite Palemon.

Auicen (primo de animalibus) reporteth, that when the Ouerbrowes are stretched according to a right line, it doth then signifie a feminine minde: he also writeth, that the hayres of the Ouerbrowes hanging downewards, do signifye an enuious person: the Ouerbrowes crooking, doe

denote

denote a Weake minde, and feeble of Courage. The Ouerbrowes so much crooking, that they appeare almost ioyned to the nose, do denote a verie subtle, and an ingenuous person. Such ouerbrowes (saith the Physiognomer) declare a studious person: and applied for that reason to the Planet Mercury.

When the ouerbrowes shall be thinne, in the diameter commensurated, & that these are large: this person (by report of the Phisiognomer) is noted to be of a quick & ready vnderstanding. Some write, that if the ouerbrowes bended, are ioyned together at the cane of the Nose, argueth a subtle and a studious person. If these there knit (by the agreement of all writers) do witnesse a sad person, yet not the wisest, as the Phisiognomer noted the same.

Heere the Physiognomer propoundeth a solemne Probleme, that may be demaunded, why the hayres of the ouerbrowes, are farre more ensed in Olde Age, than in Youth: to the which question he maketh this answere, that seeing the generatiue vapors of the haires of the ouerbrows which are carried or sent forth, by the ioynts of the bones, and in youth are compert, and well ioyned thorough the tenacitie of moysture: for that cause the vapours cannot haue their free passage forth, seeing the penetration in them at that age,

is

is prohibited. But the moysture of the selfe same ioyned in old age, is consumed and dried: whereof the bones are caused more open, and the vapours free do consequently ascend, thorough which the hairs of the ouerbrowes are then procured to grow long.

The haires of the ouer-browes thicke, and so long streatched out, that they seeme in a maner to shaddow the sight, denoteth in that person the excesse of heat. The ouerbrowes thin of haires, and the places much fleshy, denoteth a slowe and dull capacity and colones ruling in the principal members, as the learned Thaddeus writeth.



The haires of the ouer-browes neere touching, and in a maner ioyned togither, are noted to

be

in the woorst condition of all others: in that the Browes like formed, doe argue a wicked person, full of mischiefe, vngracious workes and deeds, & giuen to wicked Arts. As the like, the learned Ioan Indagines affirmeth, that he obserued in sundry old Witches, brought to bee burned, hauing the like ouerbrowes.

The learned Physitian Thaddeus reporteth, that he obserued a iolly Captain, a great trauailer, a Pirate on the Sea, and a ransther of Maydens in the Citty of Nymburge) three yeares before hee was cruelly slaine of the Tartarians, who had the like ouerbrowes, with the eyes glistering, and fiery spots in them, hauing also an vsefull & fierce countenance, and wanne of colour in the face. That the forme of this person, may neater be vnderstood and Learned of the professors of the Art, booth concerning this figure here afore demonstrated liuely to the eye.

The haires of the ouerbrowes white (as reporteth Ioan. Indagines) doe argue an effeminate person, lightly beleeuing and foolish. If the crooking of the haires declineth vnto the temples, and to the bolling out of the cheekes, denoteth him to be negligent and foolish. The ouerbrwes, if they reatch out long, and appeare thicke of haires, argueth meditating, and bethinking mighty matters, as the Physiognomer reporteth.

The



The Phylognomer Coeles here placeth an other example, of a certaine person that hee hated (in his time) which by reason of the ouer much hotnesse consisting in him, was knowne to be a foole full of lubrions, furious, wilfull, euill tongued and vnpatient. whose posture and forme of face is thus described. He had the head pinaple like, the voice lowd, quicke of speech, and in stature tall, muscalous, Sanguine, yet tending vnto choller. The eares were great, the forehead bearing out after a round manner, the ouerbrowes ioined together and much hairy, the eies small, hollow standing, glittering, and fiery: the Nose flatte and hollow

in the middle, the cheekes bony, and some-what flat, the mouth great: the lips thicke, and couled & turned outward, the Teeth bigge, the Chinne sharpe and long, the face long, the Necke Grosse and short: small was the distaunce betweene the heart and braine: by which appeareth, that the skill of the Anathomy, is verie necessarie in this Art.

The shoulder-peints were great and elevated, with a largenesse of the breast: the part afore (named Methaphrenon) was eminent and fleshy, the Hipocondria great, the leggs short and musculous: the armes long, grosse, & bigge, the feet big and articulated, the heeles great, the soales of the feet hollow, a swiftnes in pace, and treading short. He bare the head (by turning hither and thither) after the manner of the Hart: ouer all the body he was most hairy, hauing a red colour in the Face: which notwithstanding was a darke fiery. In the hands he had the Cardiacke, and middle naturall line, very large seperated, and were most red, with the mensall line naked and alone: in the palme of the hands were onely three lines: with the rest of the tubercles, and other lines infortunated and depressed: that denoted a most beluin or brutish nature, to consist in that person.

For as much as Michael Scotus hath friuolously written of the ouer-browes, for that cause doth the

the Physiognomer Cocles, writtingly ouer-passe his sayings in his Chapter: considering they do so farre disagree from the liuely Art. And the learned Ioannes Picus, greatly discommendeth this Scotus, affirming him to haue written no waighty matters of importance, but rather trifles, and of these full of superstition. Hitherto of the Ouer-browes, with the liuely examples described of the Physiognomer much furthering all such as be delighted in the Art: next to this doth he speak both of the vses and iudgement of the eie-lids.

The forme and iudgement of the Eye-liddes, and haires of the liddes. The 18. Chapter.



Isydore writeth, that nature ordayned the couer of the eies, or eie liddes, to defende the eies from outwarde harmes: as from flyes, moths dusk, strawes, and such like, that might otherwise fall into them. The eie liddes also be the couers, with which the eies are couered: and (of Isydore named) the eie liddes, in that these couer and hide the eies in sastie. For the same cause, the like is to be learned and vnderstanded of the nature, and diuersitie of the heares: as afore in the other chapter, of the ouerbrowes. Here in this chapter, hath the Phisiognomer diligently gathered togither, the sayings of the learned Conciliatore, and others, although but a fewe notes of them were to be founde.

The eie liddes, which on the eie aproched nigh the angle, in the lacrimall part, if the same be exceeding small and thinne: doth denote the disposition of the maner, and malice of the foune. The cause of ỹ smalnesse of heares, doth litle the matter indicate.

The thinnesse of the heares, doth argue the subtilnesse of matter, that is, of the humours, and the dominion of choller. Such are knowne to be malicious, vicious & wicked: yet consider diligently, all the other passions of choller. When that place shalbe fleshier, like to the kites eien, then doth the same denote craftinesse, and an euill hotnesse, and



is also a chollericke sole. For which cause (sayth the Phisiognomer) beware of the chollericke, not regenerated of the holy Ghost.

The lacrymall or inner corner of the eie, when the same is little and narrowe: doth signifie a craftie person, as Auicen reporteth, primo de Animalibus.

The vpper eie lidde bearing out, rather blowne vp: then full appearing, and somewhat declining ouer the eie: doth argue that person to be hawtie and disdainfull.

If the eie lyddes doe decline downewards, full and very thicke, especially when they be couered with a rednesse: doth indicate such a person to be a ruinous and wastefull drunkarde. The reason is, for that these signifie a weakenesse of the eies:

and

and by the consequent, of the braine. So that



through such a weakenesse, the like persons feare the drinking of wine. As the same, Phisiognomer obserued and noted in many, haunting tauernes, and such ofte drinking Maulmesse: of which one, the like was a certaine Countryman of his, being an exceeding quaffer and drinker of Wines.

That if the neather eye lidde shall be small, & narrow drawne togyther, in such maner, that it couereth but the whyte of the eye: doth denote the body to be gouerned of a drinesse of humours. If this like happeth in any cause, of verie sharpe passions: vnlesse nature hath so wrought the same (as Hypocrates wytnesseth) doth then pronounce death at hande.



The auncient Rasis reporteth, that when the heares of the eye liddes (so named of the beating of them) doe crooke downewards, or be naturally wrythed vnto one part: doe indicate such a person to be craftie, and a lyar.

Why the liddes are placed on the eyes, doth Gulielmus Nurice thus define: that by them, the condition and qualitie of the eyes, might the readier and better be defended and preserued from the outwarde matters: euen as the sheath, on a sworde: for that cause, such a person which hath a grosser or thicker eie lidde, doth further see from him: for as much as these preserue the light of the eyes, from the outwarde heate, and cold. And of this, manye beastes see further off, than men:

and

through the grosleneſſe or thickneſſe of the Eye-lids.

The corners of the eies, when they be delated, doe then argue a ſickneſſe or diſeaſe of the eyes. And if theſe haue any fleſh bearing out, do denote drunkenneſſe: eſpecially when the eyes are bearing out, and the eye-lids be dry: as in many the like, the Phiſiognomer hath obſerued and noted.

The vpper eye-lids couering the neather, doe argue (by the report of Conciliatore, Albertus, and others) long life.

The corners of the Eyes dylated and large, through the cauſe of a ſmiling eye: doth indicate a letcherous perſon: and this note, applyed (of the Philoſopher) to Venus.

The often beating or panting of the eye-lids, doth argue ſuch a perſon to be fearefull, and vered often with a frenzineſſe: as Palemon, Loxius, and ſundry others report.

The eye-lids thin (and in health) are beſt commended: For theſe declare a laudable minde, higheſt approaching to God, through an vpright behauiour.

The iudgement of the ſpaces betweene the eye-browes, after the mind of Michael Scotus. The xix. chapter.



The spaces betweene the eye-browes, nere ioyning together: declare that person to be a niggard, enuious, very much desirous of beautifull things, hauing a strange fortune, and more rigorous then gentle in behauiour.

The spaces betweene the eye-browes, if they be large: doth denote such a person to be of a dull capacity, yet of a great boldnesse, very faithfull in neede, of a perfit and vpright friendship: these hitherto Michael Scotus, if we may credit the agreement of these sayings.

The nature and iudgement of the mouings of the eyes. The xx. Chpter.

The



THe Phisiognomers confirme their sayinges, by the signes and notes of the eyes: in that the notes which are discerned in the eies, be figurs and vtterers of the affections of the heart.

The eye is the instrumentall member of sight, whose quality is moist, in a round forme figured, with a certaine plainnesse: and formed with seuen coates, and three humors, as writeth the learned Sillanus (super nono Almansoris.)

The passions of the minde, as trouble, myrth, loue, hatred, and such like: are especially declared and vttered by the eyes: after the agreement of all Writers.

The especiall colours of the eyes, are knowne to be foure: as the blacke, whitish, variable, and gray:

gray: as the worthy Canamusalis (in libro oculorum, cap. tertio) reporteth, and the like Iehusalis.

The round forme of the eyes, is better mooving, perfiter, and uncorruptible, through the lacking of corners: as all the learned agree in the same.

The cornered eyes, haue very often superfluous moysture standing in them: as writeth the singular Constantine, in libro oculorum.

A perfit forme and condition of the eyes, doth denote an honest person: as writeth Gulielmus Nurice, Conciliatore, Albertus, and others.



The eies big and eminent, doe argue weakenesse, and a feeble courage: in that these be so caused

sed bigge, thorough the much abundance of moisture of the brain: in which is coldnesse, that shedeth along by the Members, and extinguisheth the bloud. So that such a Braine is more colder and moister than it ought to bee: and in such a body should bee the lacke both of naturall bloude and courage. And as the spirit and store of bloude, procureth boldnesse in men, euen so doth the colde and moyst quallity, contrarie worke and cause fearefulnesse.

Rasis reporteth, that the Eyes beeing verie eminent and bigge: doth argue such a creature to be fearefull, and applied to the Hare, Cunny, and Frogge.

The eyes outward extended, do denote (after the mind of Rasis) such a person to be foolish: but the eyes deep standing, doe denote such a person to be subtill, and of euil conditions, through the part of the wicked quality: yet such be of a good & sharp sight, and see further, than the eminent eyes do: in that the visible spirit is more gathered in the deepe eyes, and the seeing vertue stronger, yea, the light is receiued in greater quantity, as by experience is knowen in the Gunner, which minding to shoote strait, winketh with the one eye: & like the Carpenter, in the laying of his line right: Hitherto Auerroys. But through the contrary cause, such hauing the eies eminent be weake of sight, and see

nothing

no) a famous Chirurgian, and a most special frend of the Physiognomers. And as this Cocles had afore pronounced and iudged of the young man, euen so came it to passe (through the lack of grace) that hee was hanged, in the yeare of our Lorde, 1496.

And this Physiognomer on another, named Tadeus Guidottus, pronounced a like iudgment, which (as he reporteth) was also hangd for theft, by sentence of the law. For these are wel known to haue a subtle wit, alwaies ready and prone to guill. The like confirmeth that worthy Conciliatore, saying, that the eyes swiftly mouing, and appearing sharpe of looke, are noted crafty, vnfaythfull, and thæues: as of nature these are vttered. The cause is, in that through the subtlenes of wit Theft proceedeth, and the strange deceiuing. For the subtle wit procedeth through the subtlenes of humors, insuing of the hotnesse of complexion, as aboue vttered. And the mouing proceeds through a hotnesse: so that when the hotnesse is great, then is the swiftnesse intensed.

The looke fired, is not caused but of the ouermuch and fired thought, and of the often desire to deceiue. By which reason, for two causes are the like in such a subiect, that is, the mouing, which the intensed hotnesse signifieth: the other is, the sharpnes of wit, to the deep cogitation and thought,

to



to worke euill. The selfsame Rasis reporteth, that those whose eies moue fast, and be sharp of lok, is a deceiuer, crafty, and a theefe. Yet some may say, that Théeues are melancholy, in that Melancholy proceedeth of a cold and dry humour: for which cause, the contrary of this is, as afore vttred. To the same, doth the Physiognomer thus aunswer, that this is not alwayes certaine or true, in that there hath beene seene (saith Cocles) that Martiall persons were Théeues and robbers by the high way: and that those were found chollericke and Melancholicke, as shal after appeare, in the Physiognomy of the Planets, & Chyromancy (to come forth)

The slow mooving of the eyes, denoteth coldnes, declaring sadnesse and fearfulnes in that creature. Such with the eyes moue the eye-lids together, are of a weake and feeble mind, as Palemon writeth. The eies which shut and open together, denoteth a wicked and traiterous person. If water shall stand in them, it argueth a studious person, & an earnest searcher of Arts, as writeth Aristotle, Albertus, and Phylemo.

Conciliatore writeth, when the eyes are disformally moued, that one while they run, and another while cease running (although by these as yet) no wicked fact or mischiefe bee committed or done, in cogitation notwithstanding the minde is known to be occupied with the like. And such generally the Phisiognomer noted to bee of wicked conditions: and prone to some violent, shamefull, or euill death. Yea, the Physiognomer hath often times obserued it, in many that Rob by the high way.

Ptholomy the Phylosopher Writeth, that the eyes yellow (so that the same proceedeth of no sicknesse) doth signify such a person to be a deceyuer, and cruell, as the Phisiognomer Cocles obserued in sundry Bawds & Murderers. Further, such a colour indicateth the dominion of choler, with grat adustion: of which occasion cannot otherwise bee caused, but the dominion of malignity.

The



The eyes moving swiftly, with a sharpnesse of sight, are noted theeues vnfaithfull, & deceyuers: yea such a note hath the Phisiognomer sœne many, which were after hanged.

One of these, was the sonne of M. Iulianus de Pontremulo, brought vp and trained courageously (from a child) vnder a valiant and politick Captaine, named Francesco Roueſo, on whom hee pronounced iudgment, in the yeare 1492. and before the presence of M. Bartholomew (de S. Marino)

nothing so farre off. The large eyes tending into a breadth of the body, like to the eyes of the Parthians, do indicate the moisture of bodie in that creature.



Such having the eies eleuated, and standing out, do see from them (as aboue vttered) but a little way: the cause is, that when the eye is eminenter, it is then further distant from the braine: which is noted the Well-spring of the Eyes. So that through the farre distance from their Spring, that is the braine, such eyes are hindered to see far: where otherwise the eyes standing deepe, do see sooner and further, yet such are noted to be of ill conditions. Further, conceiue that through the Eminency of the eies, diuers matters visible are repre-

sented:

sented: so that such in a short time, can iudge of matters. They are also bablers, through the moist forepart of the fore head. And thereby are noted vnshamefast and sollish: the selfsame (in a maner) doth the learned Asculanus writs (in his mother tongue) in libro Cerbæ, as followeth.

Gli ochij eminenti, et in figura grosi,
Gli ochij veloci cum lo batter sermo,
Matri e falsi, & de mercedæ scosi.

By which he concludeth, that such are without discretion, through the small discourse of vnderstanding. He also saith of these, that the eyes moving fast & quick, proceeding of hotnes, argueth irefulnesse, luxury, and boldnesse, aplied to the Hauk and Falcon.



The

worthy of the nature of Mars, yet may it be, through the accidents of the minde, that these are caused Melancholy adust: the same accident did the Physiognomer observe, in sundry Bawdes, common Dicers, and Robbers, which applied their mindes and wits in these.



The Wanne and yellow Colour, doth sometimes indicate the complexion or quality of Choler adust: yet the same tending vnto Melancholy. If to a Whitenesse, to which a Greenenesse is admixed, heate insueth, which of the Physitians, is properly named a leady colour, as writeth Almansore, lib. secundo capit. 1. So that this is a Swartish colour, if the same appeareth nigh vnto a red-

a redneſſe (or a redneſſe mixed to it) which demonſtrateth that the groſſe blood to beare ſway, euen as the quantity which approached to it, or as the redneſſe which is mixed to it. This colour (by the agreement of the Phyſitians) is as the colour of the lungs, when the ſame is newly drawne forth of a beaſt, that is properly named wan of colour. The ſame of the lunges which after the drawing forth, beginneth to putrifye, and ſwell vp, and a wan or leady colour appeareth in the ſame. Here note, that the Phiſiognomer willeth a man to beware and take heed of the like coloured perſons, in that theſe are very euill and wicked: if ſo be theis in habitude (as Gocles reporteth) be not lawdable or comely. Such a colour the Phiſiognomer noted in ſundry Cardinals, that were wicked in their deeds. Yea theſe of like colour he noted to be drunkards, luxurious, and practiſers of falſe and wicked matters, without any ſhame: as the like of experience the Phiſiognomer reporteth to haue knowne. He further willeth, that the Melancholy like adult, are leacherous vnlearned and wretche Swinish conditions: when as their heads be ſpeciall, or Pineaple like, and hauing fat cheeks. Yea when the adultion is ouermuch, then ſuch incurre and fall into a Frenſie.

The Phiſiognomer noted, yea he iudged (before the learned) ſundry of a like complexion, that be-

came foolish: and of these two were Students at that time, who after the increase of this Melancholy, became foolish, according to the iudgement of the Phisiognomer.



The eyes small, do argue such a person to be perverse, foolish, and faint-hearted, applied of the philosopher to the Ape: the reason is, in that when the creature is hot and dry, he is then malicious of the humors and spirits: and is a betrayer through the hotnesse and drines, proceeding of the choleruk adustion. For which cause, such are deceiuers and partake of the Melancholy humours: of which fearfulnes & foolishnes infuseth through a drinesse. The deepenesse of the eyes, proceedeth through a drinesse, which drieth vp the moisture of the Mus-

cles

cles and lygaments. Of which insueth a drawing together into the inner parts, and the braine to bee exhausted. And the paucity of the matter of the eyes, doth signifye in the moysture proportioned the dominion of drinesse and melancholy adust, or a drinesse adustiue: and for this, are fearefull, and deceiuers, like to the Ape: as the same experience demonstrateth.

When the eyes are situated after length of the bodie (for that these naturall in Mankinde, are situated according to the bredth of the same) this is then named monstrous, that is, not agreeable to Nature: the cause of which, is the great hotenesse, as afore sufficiently uttered. Of which a deceiuing and enuy ensueth, thorough a dayly or continuall desire vnto the exercising and committing of euill facts, for the firinesse of the spirits, and distrazed or disturbed braine. Of the same, Rasys vttereth, that when the eyes shall bee placed or situated as into length of the bodie, it doth then demonstrate the like creature, to bee subtile, and a deceiuer. And one like to these by the report of the Physiognomer was the Brother of Hieronimus Sauonarola, who in verie deed, was known to be a great Seducer, and beguiler of the people: yea, a deceyuer of deceyuers, and the propper inuention of deceite consisted in him, so that not his like was knowne or to be found in his time: this

great deceiuer, as Cocles vttereth, for the more colouring and hiding of his frauds, publiſhed new Statutes and lawes for the people, in the rich City of Florence. The Phiſiognomy of whom was



thus: he had a ſmal head, his eyes were according to length of the body, his noſe crooked like to the Eagles bill, the lips thicke, the colour of his Face was wan aduſt, and the neck leaning or bending to one ſide: and a note of the great hotneſſe of his complexion was, that hee could not endure to weare

weare on his head any other vnder his Cap, then a fine and thin linnen cloth, for that the haires alwaies shed of, how thin soeuer hee went couered on the head: and balde he was (through this continuall shedding of haires) which argued the Dominion of drinesse to consist in the forepart of the head. And throughout the whole body, he was by report of the Phisiognomer most hairy: a note also of great adustion in that person. For which cause saith Cocles, beware and take heede of such false Prophets, or that I may aptlier name them, wicked deceiuers, thus complerioned and formed: but haue an eye specially to such, whose whol complerion is most adust.

Rasis reporteth (in secundo ad Almansorem) that many spottes in the eyes appearing, doe indicate an euill person: the rather when the Eyes shall appeare variable of colour, which signifyeth the wickeder person. For the varieties of the eyes proceede not, but of a great hotnesse which eleuateth the vapors vnto the eies: of which, how much the more the variety of the eyes is, so much the more doth the same argue an intensed hotnesse. By that reason, howe much the more diuers the spottes are, so much the more is the adustion: and by the consequent declareth the varietie of humours, and greater adustion: and this doth manifest the adustion of the spirit: of which, the

varieties of conditions proceede, and the mightie heape of vices. So that of the great variety, is the honest and lawdable iudgement debased or caused the worser.



The loke of the eyes like to a woman, causeth the same disposition, as of such a complexion: and is the same in conditions as the woman, as luxurious and inuericundious: for which cause such men of like nature be luxurious, and inuericundious. Of which, Rasis reporteth, that when the loke is like to a childs, and that his whole face and eyes seeme or appeare as he smiled, this is a light harted person, and giuen to mirth, without taking care of the affaires of the world. The eies appearing wholy smiling, with the rest of the Face in like

like manner, be Flatterers, Luxurious, and il reporters or slanderers. Some of this aledge a cause, and report that the mirth and length of life, to proceed of a good complexion: whose cause are the laudable humors and pureneſſe of them, through his agreement. So that the cause of life is hotnes and moiſtneſſe: but of death, coldneſſe and drineſſe. The complexion of young men, is hot and moiſt, but of old men cold and dry: and the Note of the same is, that such which coeate much, doe liue a short time: and the gelded after nature longer then those not gelded: and the aged men which haue much fleſh, do liue longer, in that the causes of much fleſh is a hotneſſe and moiſtnes. By which reason, Children that are hot and moiſt, be among other ages merry, and ioy through their complexion: and be without cares of the minde. So that such like to children in countenance, are the like in complexion: not bethinking earneſt or waighty matters.

When the eyes appeare in redneſſe to the burning coale, such a person is denoted to be wicked and verie obſtinate: the reason is, in that the firy colour, doth indicate a moſt intenſed Choller, by reason of the hotneſſe: and hee is vicious and obſtinate, as appeareth in the Verſes in the firſt place.



Whose eyes be in colour like to the Goates eyes, is argued foolish: the reason is, that when a Creature resembleth to any beast, such a person is of the like nature, complexion, and conditions as in many places afore like uttered. So that such Goates eyes do indicate foolishnesse, and great simplicity. The Phisiognomer many times looked on such a beast, and found the eyes somwhat variable, with a certaine troubled matter about the ring e sight of the eye, which declared after his iudgement, a complexion very flegmatick and watry, of which fearfulnesse and foolishnesse insueth.

The eyes, which are like to the Colwes eyes, doth portend a madnesse to succede in that Creature: seeing the eyes like to Colwes eyes in Men, do argue a like complexion. For the complexion of such

such a beast, is cold and moist, of which the eyes are great: so that through a coldnesse and moystnesse, is the slownesse and dulnesse of understanding caused, of which a madnesse and simplicitie ensueth.

The eyes gray of colour (to the sky) dry seeming, and dimmy: such a person (willeth the Philosopher) that a man to eschew so nigh as he may: for that this gray colour in dry eyes, is a note of wicked persons. The colour of the eyes, which representeth the colour of Oyle, doth witnesse a strong person. The yellowish colour of the eies, doth indicate a strong and stout person. The eies appearing much blacke of colour, is denoted to bee of a hard nature and fraudulent. The deepnesse of the eies is through a drinesse, drying the muscles and ligaments: of which ensueth a gathering into the inner partes (as afore uttered) and the braine exhausted. The eminency of the eies representeth many obiects, of which a peruish discourse ensueth, through a confusion of the obiects.

If the eies shall be small and prominent out, like to the Creauis eyne: doe denote the lewdnesse of conditions and foolishnesse. The reason is, in that the smalnesse of the eyes, dooth witnesse the paucity or littlenesse of matter: but the eminencie of them, doth indicate the ouer-much moysture in the fore ventricle, where the Spirites are let-

ted,

ted, and of this lacketh iudgement. The eminencie also of the eies, is the cause of the representing of many obiects, in so much that such a one cannot discerne the congruent, from the incongruent: of which dooth the pieuish and beastly discourse ensue, through the confusion of the obiects.



The eyes tending vpward, as the Dreame; which (and with this) appeare red, and are most great: do indicate a most wicked person, leude of conditions, a Foole, a Bibber, and a Drunkard. The reason of this effect is, in that the same signifieth the weaknesse of braine: for as much as such a forme, proceedeth of a moyst braine. And of the weaknesse of braine, is the drunkennesse caused,

caused, through the vapors ascending, which together disturbe the braine. The same elevation of the eyes, procedeth by accidence: in that this is caused through the ouermuch hotnes, whose note is the red colour, or the red colour indicateth. For of an ouermuch hotnelle, is the disturbance (of the rationall spirit) caused: as the like we daily sée in the fiery irefulnesse of men. Such eies the Phisiognomer noted in the Citty of Vitteberge, by one Nicholas a Barbier: which in a manner, was customably or daily drunke.

The eyes directed with the loke vpward, quivering, and with a palenesse of countenance infected, do denote such a person to be of a fierce and an inhumaine wit, of an enuious nature, and sometimes a murderer.



If any by nature, hath the eyes appearing turned vpward: such a one of nature, is libidinous: applyed to the manner appearing in the dead Bodies. And in persons at the instant roating, as writeth Aristotle, in his Problemes. For the elevating of the eyes, is by accidence, in that the same is caused, through the ouermuch hotnesse, whose note is, the rednesse of colour: of which is a troubling of the rationall spirit caused: as we daily se, in the intensed irefulnesse of men.

The eyes appearing retort, if they tend to the right side, do denote folishnesse: but if these tend to the left side, then they pronounce incontinency, as the learned Palemone in his phisiognomy vttereth.

The extensed eyes, with the extension of the countenance, doth denote such persons to be malicious and wicked: the reason is, for that the same extension is procured of drinesse, and hotnesse, through which the hot Spirit is causede-uill.

He which hath the eies like to the Asse, is noted foolish, and dull of Nature: the reason is, in that they be of a cold and dry quality, of which the impression of kindes is hard to enter: so that by the same reason, such are foolish: referred after the manner, to the slow Asse.

The worser eyes are they, which haue either white,



white, blacke, red, or any other coloured spottes in them: in that such a person is lesse constant, then any others: yea, so hardly to be trusted, that rather to be shunned: except grace and godly education help herein. And such a note, the Phisiognomer many times observed and considered, in diuers Princes, Noblemen, and solly Lawyers in authority. Here might a man question and demaund, how it happeneth, that such a variety of colours, appeareth in the eyes: to which the Phisiognomer thus answereth, that seeing the eyes are very cleere, and of a thinne substance, which is caused of the watry humours consisting in the, of which the eyes are formed: For that cause, doe

the

the visiue spirits, declare their qualities in they⁊ eies. That these also are of a thin substance, doth well and manifestly appeare in the m1m4w when seh hath reh : in that such a one doth then t4spe a crayf and real 4lking cſiagl, at the beholding of the same, with iedwbol t4spse: yea, and at that time, doe such cetinef dzenlehi ylneg in the readle: if a man may credit the saying of the ancient Writers in this.

The eyes appearing as they were hidde in the head, that is, standing hollow inward, do further see: and such a person these argue to be suspitious, malicious, of a wicked eye, and peruerse condition: yet very mindfull, especially of iniuries, bold, cruell, deceitfull, a lyar, enuious, leacherous, &c. as that Michael Scotus reporteth.

The ancient Rasis vttereth, that many spotts appearing about the sight of the eyes, do witnesse an euill person: and the worser are, those spotted eyne knowne, if they be variable of colour. The varieties of the eyes, do no otherwise proceed, then of the heat eleuating the vapours vnto the eyes: and how much the more variety there appeareth of the eyes, so much the more doth this argue the inward hotnesse to be. How much the more variable, or diuers in forme, the spots are so much the more and greater, is the aduction of the spirits eleuated: of which, both the varieties of conditions,

and

and the great heape of vices proceedeth. So that of the great variety, is the honest and laudable iudgement, procured the worser of all likelihood.

Such persons which haue the eyes shining, are noted to be libidinous: and for the forme, applied of the Philosopher Aristotle, vnto the Cocke and Rauen.

The eyes in rednesse, appearing vnto the burning coale: doe indicate a most wicked and obstinate person: and the cause is, for that the fiery colour, doth witnesse a most intensed choller, by reason of the hotnesse: as afore vttered of the Phisiognomer Cocles.



He



Ye which hath meane eyes, declining vnto the Celestiall colour (or to the colour of the sky) or vnto a blackishnesse: such a person is noted, to be of fit vnderstanding, faithfull, and seruiceable. The conditioned eyes, the philosopher Aristotle commended highly vnto king Alexander. And the same seemeth the learned Auicen to vtter (primo canticorum, de varietate oculorum) which argue a temperament: if so be the eies appeare to the colour of Antimony: for these denote a sharpenesse and readinesse of wit.

The worthy Almansor reporteth, that those the learned name the better eies, which appeare as (betweene the blacke and variable) a meane: if with this, these are not much shining, nor that

a

a rednesse, nor Cytrinesse appeareth in them: for such eies, do demonstrate a good nature, discretion and wit. The reason is, for that these are priuate and free, from the adustion of choller, and the adust Melancholy.

The colour of the eyes celestiall, or vnto the sky, blacke, or a darke yellow, whereas no spots in any maner appeare, and are caused of moist humors temperate, without any adustion: of which a spirit like to nature, is represented, yea, a readinesse of wit, and speculation in that creature, after the minde of Nuncius Naturæ, and Conciliatore.



The variable colour of the eyes, signifyeth that the Spirite of sight (in that creature) to be

the more and clearer: and such the Philognomer alwayes knew, and saw to be well borne, that is, well complexioned, and that those to be Philosophers and searchers of Sciences, and deepe matters: of which one the like, was that lerned Philosopher, and singular searcher of naturall and hid secrets, named Alexander Achillinus a Bononian. And many others Cocles noted, among whō was that Domidicus Fuscus Ariminensis, a man singularly learned, & a witnes-bearer of the Philognomers lucubrations. And Cocles saith, he neuer saw any learned Lawier, but that he had the eies without any spot in them.

The worser eyes are they, which haue eyther the white, blacke, or red spots, or of any other colour in them, for that such a person as is aforesaid is to be misliked: yet except herein those which be pained with the web in the eye, of which the like hath beene knowne, both honest and godly in conuersation.

Conciliatore vttereth, that the eyes variable, bigge, and gray in colour: if these shall bee with redde spots, especially adusty, and that the same be like to a corrupt blacke: and orderly moue with the looke to one side, denoteth a troubled minde, and vicious of fact: yet by Nature bolde and ingenious.

By the eyes (not alwaies the whole eyes) but

the



the black of them conceiue, in that it is the blacke only, which sheweth the matters that we see.

Whose blacke of the eies be red ouer, are so irefull at times, that they quite forget what they do, when they are so possessed.

It hath bin obserued, that in the white of the eyes, where vaines appeare, are sild with bloud, & warred, declareth that person to be yreful & hasty, as Phylemon and Rasis reporteth.

When the one sight of the eye, seemeth or appeareth farre greater then the other, it doth then signify by the agreement of Writers, not only an-

euill nature, but wicked conditions in that creature.

The reddiſh ſpots in the eyes, but not very red rather more declining to a blacknes: ſo that to the beholders, theſe appeare and ſeeme blackiſh, denoteth ſuch a perſon to be of a courteous minde, iuſt, honeſt, and ingenious, by the agreement of the moſt Phiſiognomers.

The eyes which ſhine (as with little ſpottes of brightneſſe) within: do denote ſuch to be cleanly, gracious, and well conditioned: as the Phyſiognomer of experience affirmeth.



The eyes with Spottes (appearing altogether redde) yet thoſe not round, but rather foure ſquare: and like to the Fire ſhining, both within and beneath: and that the others behinde them are pale

and

and others also grayish: and that the circles without the sight, compassing and inclosing, are bloudy: and that there is a bignesse of the eie, & that both the eye lids and apples of the eies do moue, do argue such a creature to be of a cruell minde aboue all measure, a shedder of his own houshold, friends or kindreds bloud: yea, deuising & atempting all kinds of mischiefs, and subuerting al maner of matters, with great deceit and craft. For such were the eies (by report of the phisiognomer) of that most wicked tyrant, named Ezelinus de Romano.

Such small spottes appearing in the eyes, how much the redder and lesser these shall be, so much the greater yre, iniuries, and detestable euilles, they witnesse in that creature: but the greater and darker spottes, dooth diminish those wicked euils, yet small take them away, or abate these in effect: as the most Metoposcopers agreeth in this.

The black or bloody spots, in the blacke or swarteste sights of the eyes, witnesseth a wicked person and a poisoner, vnlesse grace contrary this. But the pale spots, do indicate such a creature to be wily, deceitfull, and somewhat inclined vnto Wickednesse. Here note, that how much the colours of the spots be mightier, so much the greater are their effects. For that by their darknesse, how much the



same be (as is aforesaid) so much the lesser are the evils and mischiefes, as reporteth Rasis, Conciliatore, Philemon, and others.

There be eies coloured like a Rainbow, which if these are dry, argueth madnesse: if moist, it doth then signify magnificency and wisedom, yet with fearfulnesse and proonnesse to the venerial act. The moist eies, shining like Water, denoteth honest conditions, gentle, and friendly, as Ptholomeus Parvus reporteth.

If the sight of the eyes shall be blacke and closed with the aforesaid citrinesse: or if it appear golden in colour (as the Phisiognomers write) indicateth a flux of blood, by the neather parts.

Pto-

Ptolomeus Paruus saith, that the eyes bigge, and the ouerbrowes long, signifieth short life, if other notes agree with this. For such a note hadde that Lodouicus de Blanchis, a Bononian of Noble birth, which the learned Cocles pronounced to be short liued, by this and other like notes that he considered: who according to the coniecture, liued but a short time after: the like he iudged of diuers others, hauing the like notes, that ended their life in a short space after.



The person which hath the eyes long situated, with the ouerbrowes long, such a person shall bee learned of a deepe vnderstanding and subtle: yet by the agreement of the most Physiognomers, but short liued.

He which hath the whitenesse in the eyes tending vnto a blacknes, doth signifie a mighty man, and liuing by the report of the Physiognomer) in honour. The vpper eye-lids, couering ouer the neather, as afore vttered, demonstrateth of experience knowne long life.

The eyes small and round, doe argue (after the mind of the Physiognomer) such a creature to turn willingly vnto the euill: so that the face withall, be couered with a paleneſſe. Hitherto Polomeus Paruus.

Whose eies shall be vehemently mouing, and a little quiuering or heating) indicateth a wicked person, in that a most inward hotnesse is declared, by reason of the spirites abounding and flowing, vnto the compasse about of the eyes. Of which the ancient Rasis reporteth, that the swiftnesse of the opening and shutting of the eies, doth signifie a hotnesse in that creature.

The Eyes quicke and readie mouing, and sharpe of looke, do indicate such a person, to bee a greedie catcher, applied for the manner vnto the catching Hawke. That if the beating of the eye-

lidde

lookes shal be often, doth then indicate a timerous and frantick Creature.



Whose balles of the eyes are drawne or curled vnto one side properly, whether both are vniformally, or diffromally mooued, doe indicate euill condicions, and a wicked person from whom iust cause is to shunne and flye. For if these are moued vniformally, conceiue that his minde is prone vnto mischieses and wickednesse: and that the Creature to bee polluted, with murders domesticall, wicked meates and marriges: as were the Gestes and marriages (by report of the auncient)

cient) of Thiestis, and Attrei, of Medea and Iasonis, whose children were spoyled and rent into peeces, with the hands of the proper persons.

But when the eyes are one whiles turned to one side, another whiles moued backe, and these another whiles stand still, such manner of wicked facts by them, are as yet not attempted, although in mind and cogitation occupied with the like, is the learned Conciliatour, and Ptolomeus paruus report.

The eies big veined, and dry appearing: doe argue frenzinesse present, or to come, by report of the most Phisiognomers.

The hollow eies smiling, like such determined or purposed to worke deceits, if so be the Thækes, the ouerbrowes and lips, are moued withall, doe then pronounce the cogitations of wicked purposes and deceits: If the eye-lids especially do sometimes mæte, and sometimes touch together, for then doe they denote a most wicked cogitation to consist in that creature.

The auncient Auicen (primo de Animalibus) vttereth, that the eies trembling, do signifie a lightnesse, that is, an vnstableneesse of minde in that Creature.

The eyes couered with a dimnesse, doe argue such a person to bee indued with euill Artes, vnfaithfull, and vnmodest in his doings.

The



The eyes contrary to the aboueſaide, are beſt: that is to ſay, cleere through, and that no other ſigne of euill beſides ſhall contrary the ſame: and ſuch manner of eyes, doth Palemon repoꝛt, that the mighty Adrian the Emperoꝛ had.

The eies cleere, of a big light, and that ſhine with a grayneſſe and bloudineſſe, doe argue raſhneſſe and madneſſe, but if they haue a mean ſtate, then do theſe ſignifie a good diſpoſition of mind.

The meanneſſe of the eyes, betweene the blacke,

blacke, and variable, is commended: yea, among the other maners aforesaid: vnlesse they be much shining, either very cytrine in colour, or red. But spotted with blood, do argue such to bee rash, and doing their businesses, which they (purchased afore) speedily.

The eies bigge and cleere, with a brightnesse shining: do indicate such a person to be iust, apt to learne, a fore-seer, and a witty admonisher or warner, and such like eyes, was the learned Socrates supposed to haue.

The eyes ouermuch standing out, redde, and small: do argue an vnruly mind and tongue, and an vnstable person in purpose.

The aboue said Palemon reporteth, that the eies prominent or standing out, shining, trembling, beating, and that these are small: do witnesse such to be mutable, disceitfull, and crafty.

The eyes trembling and gray, do denote such to be without shame, faith, or iustice.

The eies of a measurable bignesse (as Auicen writeth) moyst and bright: do signifie such a person to be of a stout courage, bethinking and atchiuing great matters. These sometimes do indicate an irefull person, giuen to drinking of Wine, a Wrangler, a Glutton, and exceeding couetous. Of such a meane forme were the eyes of King Alexander knowne and reported to be. And so much



much is only said of these, which as vnto the form and standing of the eyes are reduced.

The eies smiling and most great, doe denote such a person to be a Dullard, leacherous, and not carefull or prouiding for the time comming.

The sad eies are not altogether to be feared, for that (of the moysture) these are occupied in cogitation: and doe denote the studies of honest Artes. That if with these, the ouer-browes and forehead be large, with a plainnesse congruent, and the eielids lawdable: do witnesse an honest and lawdable wit, gentle, and graue.

The eyes sadde and dry, and with this a roughnesse or wrinckling of the forehead, and an earnest

earnest beholding of the loke. and casting downe of the eye-lids: do denote such a person to be hurtfull, cruell, and leauing nothing vnattempted.

The eyes somewhat moyst, and loking dreadfull: doth denote such a person to bee prone to yre, sharp, furious in talke, and in actions hasty: yea, rash and hastily speaking, and most wicked. But the drie eyes, doe denote vngratious and wicked conditions: when with this, these shall be discerned small and hollow, do denote worser then the abouesaid.

The eyes dry, and of a sadder loke: do witnes such a person to bee very gentle, and friendly: as Palemon reporteth.

The Philosopher in Methaphoreis, vttereth, that from whose eies do hang like to water drops, are knowne to be louers of Wine, yea, they ware balde, and referred vnto the passion: for that in such a disposition is the moysture, and feblenesse of the braine declared: and most of the ancient, agree in the same.

In whom before the eyes like to drops appeare and shew out: are noted to be louers of sleepe. and referred vnto the passion, in that such do like hang (arysing from sleepe) which appeare in the eyes: as the Phisiognomer hath often obserued in many subiects.

Here conceiue, that the bleardnesse of the

eyes

eyes is causèd, through the gathering together of grosse blood: and of the melancholly humour in the eie-lids, and the thin skins compassing the eyes, ingrossing or thickning them on such wise. The like (as afore reported) are naturally sléepers, and referred in like manner vnto the passion or congruency. Séeing such a manner of swelling of the eies is causèd, through a long sléepe after the none meale is eaten.

For when in sléepe the meate is digested, and by the consequent some fumes are eleuated vnto the braine: those fumes or vapours then, through the colonesse of braine ingrossed, doe distend vnto the eyes, as aboue vttered: insomuch, that by such a meanes, a swelling of the eies round about appeareth: after the agrément of the Phisiognomer and others.

The bleerednesse of the eyes, in regarding the disposition: doe denote such a person to be a Bibber, and a drunkard: if this like procédeth of no others cause. When these shall be, with a falling of the eies, do then indicate such a person to be a louer of sléepe. Which also is referred vnto the passion, as both Albertus and Conciliatore learnedly report.

The eies bigge, doe witnesse such a Creature to bée dull in conceiuing, and slow in the proper actions; applyed for the forme vnto the Dre.

The

The eies small are faint harted, and feeble of courage: referred vnto the apparancy and the Ape: after the mind of the Philosophers, Aristotle and Auicen.



The eyes being a meane, as betweene the small and bigge appearing: do signifie that person to be well complexioned, and of honest conditions.

The meanenesse of the eies in forme, doth insinuate both a goodnesse and pureneſſe of nature in that creature: after the agreement of sundry Writers.

Such which haue the eyes standing hollow, are supposed to bee malicious: applyed for the forme vnto the Ape: But such which haue the eies eminent, are noted swift, and applied vnto the apparancy.

The

The eyes standing very hollow, is woorthy no commendation at all: but such eyes which stande hollow, and bigge withall, are not to bee reprehended.

The eyes hollow and small, argueth such to be mutable, deceitfull, a betrayer, and corrupted both with enuy and disdaine.

The eyes hollow, loking smilingly, denoteth such a person to be a bethinker of euils.

The eyes standing a little hollow, are bold and stout, applied to the Lion. But the eies somwhat more standing out, are gentle, applied vnto the Ore.

The sight of the eyes black doth portend a slow person, and a dullard, by the report and agreement of all writers.



The sights of the eies (in whose compasse about) like to little Pearles shall appeare, denoteth an enuious person, full of words, fearful and most wicked, as Rasis reporteth.

The bals and sights of the eies broad, argueth euill conditions in that creature, as writeth Palemon.

The bals of the eies small, indicateth euill and peruerse conditions. And in whom you shall espy the circles which ars about the sights to bee unequall, such are knowne and noted of experience to be foles.

Haly Abbas (primo theoricæ, capit. 24.) willeth a man to beware that hee bee not deceiued in the knowledge of the black colour: for, saith he, you shall see his eies appearing with a sharp looke, and vnto the same which he shal behold, the eyes shining: as these in a maner were beholden of some bright body right against: and his Woordes are knowne to be uttered in a fumbling manner, and out of course or order.

When the eyes shall be thwart appearing, and haue a sharpe Ague, it denoteth short life, as the worthy Hypocrates vttereth in his learned booke of secrets.

If the eyes shall appeare (long open together) doth indicate foolishnesse and unshamefastnesse, as the learned Albertus reporteth.

The

The eyes very blacke, do argue such to be fearfull, and this neuer faileth the like: yea these note such, to be greedy of gain: for the black colour very deepe, is knowne to signifie fearefulnesse: as both the Philosopher Aristotle in Methaphoricis, and the auncient Auicen (primo de Animalibus) write.

The eyes appearing palish, doth denote such a person to be prone to deceit.

The eyes not very black, but to a yellownesse declining, doe denote a good nature, and to bee strong.



The eies either white or gray, do denote such a person to be fearefull: and of the white colour, it seldome or neuer faileth the like.

The eyes black, notable in brightnesse, do ar-

gue such to be euill conditioned, deceitfull, & wicked. The person which hath black eyes, and a little smiling withall, is deemed such a one that is greatly inclined and prone to all filthinesse.

The eyes not very gray in colour, but to a seemly manner, like to the colour of the Lyons eyes, do denote such a person to be of an honest nature and good mind, and for the same applyed to the Lyon and Eagle.

The gray colour of the eyes, is heere meant to bee like vnto the colour of the Owle, or rather of the colour of the Jayes wings, which are changeable of colour.

The eyes appearing veiny, doe denote such a person to be franticke, and applyed to the Goate. And veiney be those eyes named, which be full of small and little lines alength, much like to small veines: through which, the colour of the eyes is changed. And such as be of this, are of a diminishing imagination, which serueth to the vnderstanding, and applyed to the sheepe.

The eyes fiery appearing, are vnshamefast: and applyed for the same to the dog: and such also are greedy catchers, and contentious. The eyes are then named fiery, when like to fire these shine, burne, and twickle: So that the like persons kindled with yre, see not, or if they see, one thing seemeth two in their sight.



Auerrois (in de ſenſu & ſenſato) inſtructeth at large the cauſes. The eſpeciall token of yꝛefulneſſe, is the naturall redneſſe in the veines of the eyes.

The diuers coloured eyes, doe argue ſuch to be fearfull and applied vnto the paſſion: foꝛ that the like which are afraide, become ſuddenly pale, and poſſeſſe thꝛough that feare an vnequall colour.

Such hauing the eyes appearing oꝛ lookíng merrily, are noted to be lururious, and applied foꝛ the foꝛme, vnto the Cocke and Goat, oꝛ Rauen: that is, hauing the eies like to them, which chærefully and louingly looke on any matter: foꝛ theſe then ſhew a gladſome and merry looke.

The eies and chæks red, doe ſignifie ſuch to be louers of Wine, and Dꝛunkards.

The eyes reddiſh, and drie, are ſtoute, courageous, and haſty vnto yre.

The eyes gray or troubled, doe argue ſuch to be fearefull, and applied to the Sheepe & Goate.



The eyes meane, and lowe ſtanding, doe demonſtrate ſuch to be ſhamefaſt, and honeſt of conditions. The meane colour of the eyes, with the other notes orderly agreeing, doth not onely witneſſe a goodneſſe of ſight, but a good vnderſtanding and knowledge to conſiſt in that creature.

The eyes ſtanding out, and reddiſh, doe argue ſuch to be libidinous, and gluttons.

The eyes ſtanding in a manner, ſhort or ſmal, and bearing a little out: doe indicate ſuch a perſon to be couetous, very greedy of gaine, and earneſtly labouring after the ſame. If he alſo draweth

or knitteth together the forehead, with the ouer-browes to the middle of the same: such a person is then so much the couetouser, and more desirous of gaine.

The Wolfe is a beast grædy, irefull, wily setting vpon, bold, and violent. And those persons which to the kind of this beast, are applied to bee on this wise: that is to say, hauing very crooked noses, stretching downewards, the ouer-browes ioyning together, rough haired, small eyes, and shutting often, somewhat hollow standing, the head small and round, rough haired in body, long haire on the head, and fast compowned in legges: So that such proportioned after this manner (aboue vttered) are crafty persons, wicked, ioying in the shedding of blood, and prone to yre, or soone angry. And thus the Phisiognomer endeth with the matter of the eyes.

What notes to be learned in iudging of the face and countenance. The xxi. chapter.



THe faces of such well borne and complexioned, are on such wise: that is, mean of composition in the Cheeks and Temples, declining vnto a fatnesse. Such a Creature (after Phisiognomy) is iudged iust, louing, faithfull, and of a good vnderstanding. Of which Ecclesiasticus xiij. reporteth, that mans heart altereth the face, either to the good or euill.

When Iacob by the face of Laban, found out the hatred towards him, he turned then vnto his Wiues, and said: I knew by the face of your Fa-

ther,

ther, that he is no more like in friendship towards mee that he was yesterday. For euen his countinance, is a silent vtterer to me of his minde, the contrary.

The gladsomnesse or myrth of the face, proceedeth of a merry heart: but the heauinesse or sadnesse of loke, is caused of a heauy heart.

The face is often taken, and that simply, for the naturall loke of any: but the countinance signifieth the qualities of the mind: so that, a deformed loke is of a rare felicity: as the learned Isidorus (Ethimologiarum xi.) vttereth.

Whose face appeareth fleshy, is lightly rouering: and applied vnto the Ire, as the Philosopher Aristotle vttereth in Methaphoricis.

Whose face by Nature appeareth red, is shamefast and merry: but whose face appeareth pale of colour, the same by nature is knowne to be fearefull: as Aristotle reporteth.

The face appearing leane, doth argue a carefull person, and somtimes a betrayer: as the learned Albertus and Conciliatore vtter.

The face seen fleshy, doth indicate such a person to be fearefull, applyed for the quality to the Hart and Asse: as Aristotle and the learned Palemon write.

The face that appeareth small, doth witnesse such a creature to be faint hearted, and fearefull:

applied

applied for the quality, vnto the Ape and Cocke: as the learned Conciliatore reporteth.

Conciliatore writeth, that whose face appeareth big, is noted (by the agreement of other writers) to be slow and sluggish in the proper actions: for the same denoteth much matter, and flegmaticke, not regulated: applied for the quality vnto the Ore, and sluggish Asse.

The face appearing very bony, doth witnesse such a Creature to be laborious, fearefull, and of a cold Nature, after the minde of the Phisiognomer.

The learned Palemon writeth, that a meane forme of the face, as neither to big, nor to small, is perfite good, and signifieth an honest person: by the agreement of Auicen, Albertus, Conciliatore, and others.

Whose face is iudged small in forme, is reported to be a perso vngentle in conditions, and a niggard: applyed after the manner, vnto the apparancy knowne.

The face seene very fleshy, doth indicate a sluggishnes of actions, foolishnes, and the great desire of coeating to consist in that creature: through the matter abounding of the flesh, and grosse humors, not so flegmaticke, as afore hath beene vttered: in the hotnesse there beareth sway, after the minde of the Phisiognomer. For which cause, such desire

vaine



vaine and impossible things, yea, the like persons by the report of Phylemon, are light of beliefe, studying or exercising them in eating, drinking, and in the wanton desire of coeating. If the others correspondent, shalbe connexed, that is, the greatnesse of the two ventricles.

The Phylosopher Aristotle, in his Treatise of Phisiognomy (of the members) sayeth, that hee which hath a fleshy face, is indicated to be lesse sapient, importunate, a lyar, and a glutton.

The person which hath a slender or leane face, is noted to be circumspect in his doings, and argueth a subtill understanding, as the Mercurians possesse and haue. That creature which hath a long

long face, is knowne of experience, to bee froward and iniurious.

The worthy Philosopher Aristotle saith, that both of horses and men the same is knowne: that those whose face is wrinkled of nature, and not by accident, is begotten of feeble parents, for that the strength of the hart, whereas the same is feebled, drawneth the skin together. And are denoted but weake of the principall members.

The learned Palemon, and Ptolomeus paruus write, that a leane or thin face, witnesseth such a one to be full of cares.

Rasis saith, that the face looking like vnto one drunken, is lightly ouertaken with strong drinke, and procured drunk, as the Phisiognomer reporteth of experience.

Rasis saith, that one hauing a modest & shamefast face, is denoted to haue the like conditions, and to be gentle.

An irefull face (saith Rasis) indicateth prefulnesse, which like hapneth to be found both in other vices and vertues: for that the face of like Nature, to the like passion, is euen subiect actually to the same.

The face very rounde, argueth such an one to be foolish, but the same appearing very big, is indicated sluggish in the proper actions, and of a dul capacity.

A



A very small sæne, doth argue such a one to be euill, crafty, a flatterer, a nigg ard, and (for the most part) fearful. The reason sæmeth to be, in that the exceeding smalnesse of the heade, proceedeth of the matter of the humor, and subtle spirit, with a drinesse: and thorough the euill composition, of which flattery and fearefulnesse is caused, which is a Sister of tenacity, as is aforesaid.

Conciliatore instructeth, that a deformed face sildome argueth good and honest conditions. For a wry countenance of nature, can vtter (after the opinion of Aristotle) laudable actions and conditions: nor such a creature) of experience knowne) is greatly fortunate. And this note sufficiently appeareth of the congruent apparancy.

Whose

Whose face appeareth long, is noted vnshamefast and iniurious: proceeding of a mightie hotnesse, which is the cause of the lengthning out the same, that such through this, are so inuerecundious. He which hath blowne temples', and the vaines appearing great, is denoted (after Rasis) to be very prefull and furious.

The face fleshy, if with a deformed ilfauourednesse, indicateth such a one to be feareful and frantick at times, after the opinion of Palemon, and others.

The face grosse, with big iawes, and rusticall lokes, argueth dull capacity, and rude nature, as the Phylosopher reporteth.

The face reddish of it selfe, dooth witnesse such to be rough, sturdy, and cruell. If the cheeks be only red, it signified a Drunkard.

Conciliatore Writeth, that the face small, and couered with a yellow colour, it indicateth such a creature to be vicious, a deceiuer, a drunkarde, as Aristotle reporteth, that the same seemeth to declare. This very often hath bin experienced in the Phisiognomers time, especially in sundry Princes, head Captaines of Armies, Secretaries, and Ambassadors, which (at that day) were supposed to be amongest them, both Sapient and Skillfull: that knew wittily to deceiue, and finde out a deceit.

Whiles

Whiles Cocles remained at Rome, he there noted a most Wicked person, and lecherous withall, whose habitude in this place (by the way of an example) he mindeth to vtter and describe, after this manner.



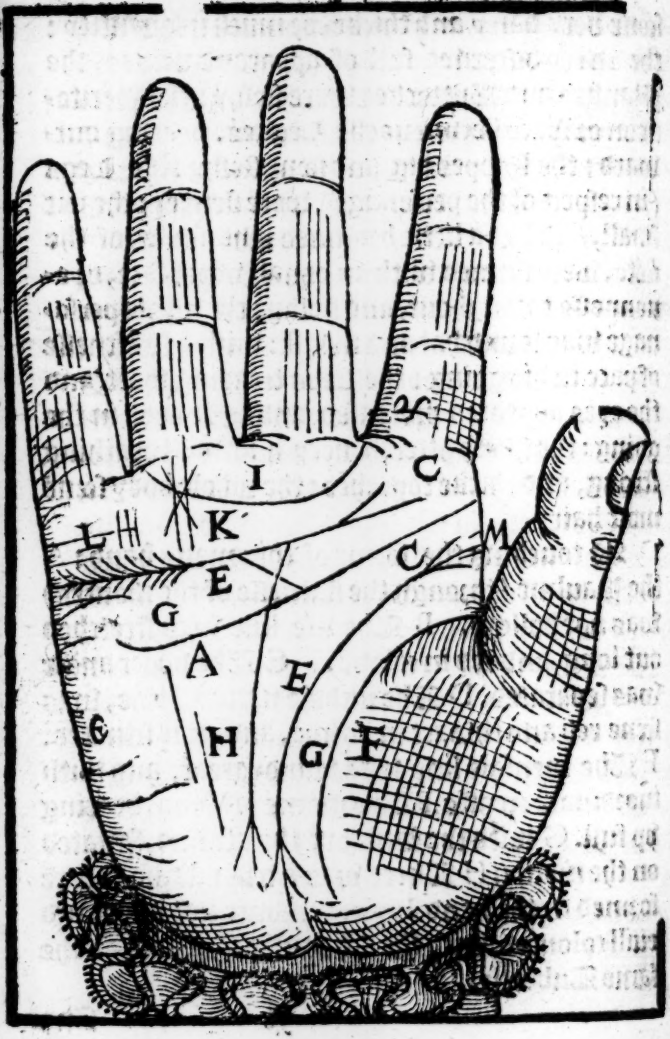
Hee was verie small or short of stature, in manner like vnto a Dwarfe, whose haires on the Heade were much in quantitie, and great: especially about the temples, were these seene blacke: his

his face and countenante appeared round and fleshy in forme, the forehead bigge, and fleshy in like manet: the ouerbrowes great, through the much quantity of haires. The eyes bigge tending outward: in the corners of which, were seene manie fiery spots, his loke was sturdy and wildely: the Pellicles about the eyes puffed vp: the Cheekes were fleshy, the eares found great, the nose bigge and short, in whose middle appeared a hollownes, like vnto the little Dogges of Spaine. The Nostrils were seene to be large open, the mouth (in respect of the habitude) great: the lippes in forme found very thicke, and turned outward, after the manner of the Murryans: the chin discerned big and round, the colour of the whole face appeared wanne adust: the Beard found thick and black, the necke knowne to be grosse and liuely stirring: the teeth placed thicke, or thicke standing together, and appearing bigge: the vnder chin seene very fleshy: the breast formed large, with great pappes, the armes short and fleshy, the hands short and in like maner fleshy: the fingers small compounded, and muscled or brawned, the nailes seen short in forme, pale, blacke, and rough, the shoulder points found very fleshy: the back (in respect of the constitution of body) very large and fleshy: the Belly found bigge to a Tonne: the Peeten

seene

scene very hairy and thicke, or much in quantity: the belly discerned full of apparant veines, the Flankes and Buttockes were fleshy: the Peritoneon or space betweene the Legges, bearing outward: the Hippes big and scene fleshy: the Legs (in respect of the personage) were slender: the feet small, and but a little brawned: the soules of the feete, were formed with an equall upper face, or euennesse throughout, and fleshy: the whole personage was found hot and moyst: with a swiftnesse of pace in his going: the steps treading short, and the eyes appeared protensed, and large open in the going: the speech uttered very quicke: breathing strong, and thicke together: the whole body scene most hairy.

As touching the forme of this mans hand: A the Paulme (through the flatnesse of the montes) was not hollow. B The life line was stretched out long, and red in colour. C The upper angle was separated. D The middle naturall line, was scene red and thwart in forme, and euill situated. E The mensale line was found great, and with inordinate creasts. F The monte of Venus bearing up full. G with the Sister of the life line, situated on the monte. H There was a triangle, no where formed in the hand. Iupiters monte not lined, and euill coloured, with the Character C. placed on the same Tubercle.


I
C
L
K
M
C
E
G
A
E
H
G
F

And on the backe of that finger were lines scene, formed to a starre. I The Zone or girdle of Venus in the proper place, appeared redde. K The Sunnes mount euill conditioned. L. Mercuries Tubercle, appeared obscure or darke shadowed. The Mones place H. figured with such a Character. M. The life line was grosse, betweene the thombe and fore-finger. Thus was this most wicked man, formed in personage, and lined in the hand. So that through such a habitude, he vsed both kinds of coenigtz, as well with the Visinas Leismi, and other detestable matters he exercised, not heer meet to be vttered. To conclude, he was the most vicious person of al others, that euer the Phisiognomer vnderstood, or knew in his time.

In a man the face remaineth, but the countenance doth alter: so that the continuance is named of the Latine word Volando, which properly in English signifieth a flying or vanishing away.

The countinance appearing sower, through the forme and condition of the lips, cheekes, forehead, and grinning: doth indicate such a person to bee a fole, and franticke at times: by the report of the Phisiognomer.

A cherefull and smiling countenance seene, doth innuate such a Creature to bee giuen vnto

mirth and to be libidinous after nature.



The face often sweating, and that of a light or small stirring: doth argue hotnesse, or a hot condition to consist in that person. And such a Creature is knowne of experience, to be leacherous, gluttonous, and a great feeder. Of which insueth indigestion, and a sicknesse to come: as the Physiognomer hath sundry times noted.

The face appearing valled or dented in, and rather more leane than fat, doth innuate such a Creature to be iniurious, enuious, a lyar, contentious, cruell: yea, a Murderer: if the same especially be annexed vnto adustion, and that the colour be eyther wanne, or yellowe appearing: as the same (the Physiognomer sundry times) hath ob-

obserued and knowne.

And euery countenance, when the same apeareth ful of flesh and fat, doth denote (by the agreement of most Writers) such a creature to be sluggish, and giuen vnto pleasure and wanton actions.

The face appearing verie much awrie, leane, and long, procureth after the minde of the Phisiognomer) a very rude creature in conditions, malicious, and enuious: and the same affirmeth lerned Rasis.

A sad countenance, indicateth sadnes and heauinesse of minde in that creature: but the frowning looke, dooth denote such a person to be a bethinker, and an inmaginer of deepe matters: yea, wily, fearfull in actions, and indeuoreth himselfe to be crafty.

The face well proportioned, both in the forme of the flesh, colour, and in the parts tonnered, doth argue a laudable life or disposition, and flowing in Vertues.

Yet many men hath the Phisiognomer Cocles obserued and noted, which were nær vnto an infortune. whose looke or countenance afore, (although it seemed hid vnto the same time) yet their countenance after becam deformable, so that their faces were more deformable, then these to fore appeared: and their eies were drawne awry, that



they seemed leering, with their eie-lids gathered, and eye-browes shed downward. And the Phisiognomer this noted many times: and iudged the like of one named Petrus Capreolus, who fell vnto the like estate, as Cocles prognusticated of him

The face seen hollow, from the beginning of the forhead, vnto the end of the chin, that the nose and mouth seeme placed as they were in a valley, doth inuate euil conditions, especially if the same bee

with

with a wan or adusk colour. For such hath the phisiognomer known to haue bin murtherers, full of words, contentious, yea Pirats and Theeues.

Take heed (saith Cocles) that you be not deceiued in the iudgement of the leprous, forasmuch as their eies are rounde, and the vaines eminent or bearing outward, and a cytrinesse of colour mixed vnto the rednesse: and such are caused to be quick of stirring, and possesseth a straitnes of the Nosestrils, with a most vehement hoarsenesse, that it causeth that person, as it were, to speake thorough the nose. The Gums also of such creatures, and the ends of their noses are known to be beaten away: their skin besides is caused rough, and the haires of the ouer browes shed away: al which by the face may partfull be knowne, as the Learned Arnoldus de villa noua, reporteth.

A small face and countenance, doth witnesse a small and base wit. The countenance formed exceeding big, denoteth sluggishnes in actions, a dull capacity, and folishnesse.

What to be noted and iudged of the condition and forme of the Nose and Nosthrils. The 22. chapter.



MAns face (after the minde of the Methapoſcoperi) is thin and very paſſible, and no part there is of mans body, which like expreſſeth the paſſion of the mind, as the face properly doth. Of which the mind altered by any cauſe, the Methapoſcopers can readily eſpy and iudge. The paſſible place alſo of the face, are the eyes which the Philoſophers name to be the Windowes & Meſſengers of the mind, and next to theſe is the forehead. For we daily ſee in the place, that the vains extenſed in many ſubiects, when ſuch are angry, do ſwell in a marueilous bignes. The next paſſi-

ble

ble part, is the nose, in that the same is Cartilaginous (as without flesh) except the vertue of ingendring be mighty from the beginning of generation. So that this before the other partes, causeth mans face especially, to be either comely or deformable.

The nose stretched and retching vnto the mouth, with a decent bignes, argueth the bignesse of the Cartylage, and the multitude or much quantity of flesh, which compasseth the same Cartilage, in that the same cannot be caused, but thorough a great hotnesse. For the property of heat is to dilate and lengthen out: so that the nose, when the same is protensed or stretched vnto the mouth, doth indicate the complexion of the whol individuate to be hot: of which both honesty and boldnesse proceedeth, and is caused in that creature.

The Nosthrils bigge and large, doe witnesse the Testicles great: and that such a person to bee leacherous, a betrayer, deceitfull, a lyer, enuious, couetous, a niggard, of a grosse wit, and somwhat fearefull, as certaine report: yet the cause of this matter, they alleadge not, as the Phisiognomer witnesseth.

Heere the Phisioguomer teporteth, that the nature of heate is to dilate, but of colde to shrinke, and gather together: so that thorough the largenesse of the Nosthrilles, is the cause of the hot com-

complexion knowne, of which the great testicles proceede, and luxury in that creature: for through the multitude of Sperme, must the receptacle of necessity be great and large, that the same may receiue and containe the Sperme, or matter of the Sperme, vnto the digesting of it. Of the grose humors, is the grosenesse and bignesse of members procured, and by the consequent are the Spirites grosse: so that of this grosenesse, is the rudenesse of wit caused, as the Philosopher Aristotle sayth, (in lib. 2. de part. Animalibus cap 4.) of which a tenacity and couetousnesse insueth: in so much as such cannot (through the same) rightlie Discerne.

The Nose doth argue the qualitie of the hart, in that a big nose, doth indicate the hotnes of the hart, and prefulnes in that creature. And through this hotnesse (after the minde of Conciliatore) is the priuity of man inlarged and caused great, as aforesaid. Of which certaine report these Words in Latine.

Ad formam nasi, dignoscitur hasta Baiardi.

By alike reason (saith the Phisiognomer) may a man argue of the womans priuy place, in these Latine words.

Nam mulieris pes est signum oris verendæ.

The



The nose either big, or small: dooth argue by the like, the mans and womans to be, in that the same being great, doth proceede of the grosse matter, and heat intensed.

The of the woman, is a note of For the long, straight and slender: dooth like argue to be; & econtra.

The measure of is the proportion & measure of the of in euery one. Of which a learned sayeth, in these words:

Ad formam pedis, tu noſces portam mulieris.

The smalnesse and thinnesse of the skin of rah

rah of a : is onely knowne by the condition of the of the in euery one: for if the of the are then do they declare the like or of the to be, if but , then likewise &c.

The Nostrils are the larger parts of the nose, where the holes of breathing and smelling be seen, and by which, the humour of the Braine is purged.

The Nostrilles of the Nose, doe like declare the genitours to be (if wee may credit the Physiognomer) for if these be bigge and large, then like are the genitours of Man, iudged to be bigge and large: but if the Nosthrilles appeare small and narrow, then like are the genitours iudged smal, &c. Of which, this rule seldome fayleth, except by accident: as eyther through a sickenesse, or by the often tractions with the hand: which practise (as the Phisiognomer reporteth) is more commonlie exercised of the Cynedes or effeminate personnes: which by that manner of dealing, haue greatly increased this Member: as hee of experience, hath knowne in many. And he also vttreth by his skill, that in many personnes, is the right hand bigger than the left: in that the same (by his reason) is more oftner vsed.

The Nose bigge and hawked as the Eagles bill,



bill, doth argue such a Creature to be stowt, cruell, and greedy catching: for that this proceedeth of a great heat. And such of this are knowne to be irefull, reuenging, and doing vnlawfull things. For this drawing together of the nose, is caused by reason of the hotnes: as euidently appeareth in a leather skinne, throwne into the fire: which through heat of the fire, gathereth together: so that of the same such are knowne to be hot, and by the consequent choller riche & stout, by reason of the hotnesse bearing sway. Also these for the other part & cause,

are

are perfull and reuenging (as afore vttred) in that such workings precede, of an excelling hotnesse. Of the Aquiline nose, doth the skilfull Asculanus write (in the mother tongue) after this manner, in his booke de Cerbæ.

L Impia forma cum laquilino naso,
viuer desia de lo ben daltrui:
Fin che la morte vien cum limpio caso.
Gentil magnifico fora de pietade,
Sempre diserue non guardando a cui:
si come fera senza humanitate.

This Philosopher Asculanus concludeth, that such are cruell, and handling or working false matters, and procure or do all things without any regard of the right or wrong, euen vnto the death, and these without humanity at all: for as much as such a Cholericke body, doth indicate a rauening mind and will.

The experience of which, the Phisiognomer had many times, especially in sundry Princes: and of these, one was an Italian King, whose fame was sufficiently diuulgated, and knowne in all Italy. But here riseth a doubtfull question, worthy to bee knowne: and the same is, which the Phisiognomer Codes graunteth vnto, that there be two cholericke Subiectes found, hauing

both

both Aquiline or hawked noses: and of these, the one knowne and found to be of a Chollerick complexion, and the habitude Chollericke: the colour also of that Creature, seene to be Cytrine or wan adust. But the habitude of the other person, knowne to bee perfit, and of a good complexion, that is sanguine: yet the same tending vnto choller.

Of the first (in aunswering vnto this doubt) I say (saith the Phisiognomer) that he is of an intended malignity, by reason of the corroboration through the same Spirite, which is conioyned wholly in the Chollericke subiect, both of nature, and by accidence. By accidente (saith Coeles) I speake through the wanne colour, which signifieth a cold complexion, and Melancholick adust: which that colour properly causeth. As the like, the Phisiognomer Coeles obserued and noted, in a certaine Italian Prince, which altogether was a wicked person, and causer of the destruction of much people, and a sower of discord and debate among many. But the end of this Creature was detestable, vnto the vtter infamy both of him and his linage. But of the second and other person I say, that when the habitude is Sanguine, it is possible, that of the Chollericke, to be made or caused Sanguine, and of the Sanguine Chollericke by accidence, when the ages

alter

alter these. So that a man may conclude, that when this in a Sanguine body, the same is then of a remissiue or qualified malignity. The reason is, for that the blod is a Snaffle or Bridle vnto the choller, by which the malice of it is depressed. And one of like condition (saith the Phisiognomer) was that famous Chyromancer Galasius nigrisolus Carpensis: For as much as his complexion was knowne to be Sanguine, and a little flegmaticke: and very effeminate hee was, yet from the shoulders vpward, tending vnto the Cholericke quality: so that not frō he was, from the vices aboue noted. And sometimes is the same depressed, through the part of the complexion and composition, as afore vttered.

The Aquiline or hawked nose (after the mind of Conciliatore) seene in a body very Cholericke, that is, Cytrine or wan adust, is noted the wickedder conditioned: by the wordes aboue vttered of the Phisiognomer.

The Aquyline or Hawked nose, decerned in a Sanguine Bodie, or of such a like qualitie, tending vnto Choller: is of Auicen iudged not so euill.

The Aquiline nose in ioynt manner ioyned to the forehead, dooth indicate such a person to be stoute and hardy: applyed after forme vnto the Eagle. This manner of ioynting or to be ioynted

vnto

vnto the fore-head, is vnderstoode and meant of him which hath the eminency or bearing out toward the forehead, and such are named to be greedy Catchers, of the head and drith cauled, and signifieth also such to be prefull, violent in Wrath, and chollericke.

Heer the Phisiognomer taketh in hand, to describe Charles the French King, whose picture was most liuely counterfaited with colours, by a singular painter in a Table, was brought & shewed vnto the Phisiognomer, for him dilligently to behold: which at their requests, he did. Also he further learned of a religious Hermit, the whole composition of this Kings body, which was thus: He had a big head, the nose exceeding hawked and great, the lips somwhat thin, the chin round, and pitted or dented in, the eyes bigge, and somwhat bearing out, the necke short, yet not sufficiently strong, the breast and backe large, the loynes and flankes sufficient great, the belly fleshy, the buttockes reasonable large: the haunches and legges slender: yet sufficient big vnto the length: of the feet doth the Physiognomer heere nothing vtter. Thus in proportioning al the members together, the Physiognomer pronounced, that this mighty King was short liued: and that his death proceeded by a Catheral and feeble matter, fuming from the stomacke, and like discending again from the



head to the ſtomacke, and of ſuch cauſes anſwerable, &c. Although ſome there bee which report, that he died of poyſoning.

The Phyſiognomers reaſon of this Judgement was, in that his heade, noſe, and breaſt, &c. were bigge, and indicated the multitude of matter, and the ſame inobedient conſiſting in him: thorough which the vertue ruling, could not direct the whole Bodie, for his euill compoſition. Of

which

which is to be learned, that euery signe is a representer of his proper note, forasmuch as the same slendernesse in the hippes, signified the vertue and strength of the braine, to be feeble and weake, and caused an euill quality or condition of the sinues: & disorder of the royall members: without whose good agreement it is impossible that life could bee long in that creature.

Hee was also knowne to bee Luxurious, and the reason agreeable (is aboue vttered of the Physiognomer) which confirmeth that the nourishment which ought by due nature to bee conuerted, and runne vnto the hanches and legges, was by that maner of life, otherwise conuerted into Sperme. So that this King was of like Nature and Disposition, as aboue described of the Phisiognomer: yet the quality (as it should seeme) of lesser Malice in the members, contrarie Working vnto a hotenesse of the heart: and he was wanne of Colour, which by accident, signifyed the Dominion of Coldnesse and Melancholike to consist in him. And the selfe-same (hee reporteth) that the Aquiline or hawked nose, did somwhat represse. But the eminencie or bearing out of the eyes, signified, that the fore ventricle of the braine, was Flegmaticke: which to conclude, fortified (as he saieth) the shortnesse of life: and according as the Phisiognomer had iudged on this King, euen

it fell out, who raigned but a short time after.

The French King, that raigned in the Phisiognomers time, for his euill habitude and composition of body, liued and raigned but a while, according as the Phisiognomer had before pronounced at the sight of his picture brought vnto him,



earnestly to view and behold it: the personage or counterfaite of whom, was thus described: he had the head somewhat sharpe in composition, the fore-

head

head narrow, the eyes appearing bigge and eminent: the face shewed leane, the haires of the head semed of nature short: the Nosthrils appearing large and bearing vp, the lips shewed thicke, but the chin appeared sharpe, the necke short and slender formed: the shoulders shewed leane and narrow: the armes and hands were discerned slender and long in forme: the epiglotis eminent, the furcle of the breast appeared narrow, and the breast like narrow in forme: the stature of this King, appeared rather crooked or stoping, then vpright: the body of this Creature, was founde Cholericke: the moouing of the eyes descerned, and knowne to be swift and rolled or turned vpwardes in the motion: the legges (to be briefe) wer seene slender in composition. As touching the lawdable praises of this King, the Physiognomer found not anie iustly to report: in that his vices were so knowne vnto many, and divulgated (in a manner) euerie where.

But in returning vnto the purpose, there was another Aquiline nose, which could not so wel put in practise, or exercise his gouerment, as the other aboue vttered, whose name was Codrus (a man knowne) to be a singuler learned Poet in the Latine tongue, and had the fame and seigniority for the Greeke tongue, whose corporature and personage was thus: he hadde the head congruent for-



med, the forhead plaine, & meane of bignesse: the eyes stood sufficient hollow, being gray of colour, not shining or glistering: the nose formed like vnto the Eagles bil. the face found long, the lippes of reasonable bignes, but somwhat thin, the chin dented in, the necke found long, the Epyglottis eminent, the shoulders large, & bearing out: the breast and hanches slender and narrow: the thighs and shanks small, yet agreeable vnto the other parts,

of

of the body, the hæles found flat, the fæte were long and slender.

Of which notes, Almansor secundus vttreth, that the sharpenesse of the nose, the long neck, the voice sharpe or small, and the comlinesse of complexion, demonstrated togither a drynesse in that creature, thorough the part of the chollericke quality. But his composition of bodie, was founde small: and the place of the Stomacke, descerned narrow: his digestion also of meate, was knowen to be both weake and small, thorough the litle and narrow stomack: his heart was found to be colde thorough the length of his necke: hee was besides couetous and fearefull, which is contrarie vnto magnanimitie or boldnesse: in that the same procedeth of a hot quality. Yet hadde this person a ready wit, thorough the comely forme of the head, forasmuch as the knitting and coniopning of the spirits was lawdable, by which, the descent Organe aptly serued vnto reason: especially, for the eminencie of the fore-heade in breadth: But the breast, the Ribbes, the Hæles, and the necke, were founde all effeminate, which (as aboue vttered) bee contrarie vnto magnanimitie: the Aquiline or hawked Nose indicated (as the Phisiognomer reporteth) his Couetousnesse: that so mightily (by his report) bare sway in him. Thus saith he, a man must proportionate all the Members

bers togither: for otherwiſe it ſhall be in vaine, to iudge or pronounce any matter at all (after the minde of the Phiſiognomer) on any ſubiect.



The noſe ſeene flat doth ſignifie ſuch a perſon to be luxurious, haſty in wrath, and faint-harted: for the dominion of the moyſture, and Flegme in that creature, as the learned Conciliatore reporteth.

Heere conceiue (ſaith the Phiſiognomer Co-

cles)

cles) that when the nose appeareth flat, then is a hotnesse and moysture indicated in that person: for as much as the hotnes of the Aqualine or hauked nose, is caused with a drynesse. So that the flat noses are procured through a hotnesse & moysture, in that the moysture causeth the inlarging of the nose: of which, such are knowne hot and moyst, that properly cause the luxury in them.

When any report such persons, that they are hasty in wrath, the same proceedeth (as the Phisiognomer reporteth) of an ouer-much hotnesse: and the inflamation of spirits mooued and procured, through the aboundance of matter: and of that inflamation (by the report of Cocles) is the profulnesse caused in such. Another cause, shall here be vttered, in that the inflamation of the spirit, cannot soone or spedily be cooled, through the narrow passage: as shal appeare in the matter following.

Of which, the singuler Philosopher Asculanus, in the mother tongue, wrote these worthy verses following.

EL concauato è anchora il naso simo,
ciascun di lora a la luxuria acosta:
Piu del secundo dico che del primo,
chi la subtile è ne lextremo agozo.

Ouero

Ouero rotundo cum obtusa posta:
moueſi ad ira el primo come cuzo,
Laltro e magnanimo, e dæ graue ſtile.

The person which hath a short Nose, and the same flat: is iudged (after the mind of the Phisognomer) to be lasciuious: and as some write, to be a Theefe.

The nose scene short, the mouth formed small, and the teeth found short and big: do denote (after the mind of the worthy Conciliatore) a moist and cold complexion.

The sharpenesse of the Nose scene, the Necke found long, the voyce heard small and comly: are apparant notes of a temperate chollericke quality: as the learned Rasis, the worthy Albertus, Ptholomeus paruus, and other report, and Cocles with them.

Here conceiue, that the nose formed broade in the middle, and appearing bended vnto the toppe, doth indicate such a Creature to be full of wordes, a lyar, and irefull. The reason is, in that the same eleuation or rising of the nose, and hollownesse vnto the middle: is procured of the Chollericke quality, and paucity of the Cartylage: For as much as choller hath consumed that persons heat, and caused a drawing together of the skin in that part,



part, as aboue vttered (of the Aqualine Nose) so that the parts, which shall not be impouerished or lessened (by the same) of flesh: is because the fleshy part hath a viscous and clammy moisture, through which the same is not so soone and lightly resolued. The cause of the irefulnesse in that Creature, proceedeth of choller, and through the passages hindered, as shall appeare in the proper place.

The Phisiognomer Cocles reporteth, that hee hath many times noted of experience in infinite subiects: and in all his life time, he neuer saw any which were not possessed with a heape of vices, especially for lying, or for their imagining lyes: and this caused by the Chollericknelle consisting

in

in them: for which cause, this Cocles willeth a man to take heed of the fellowship of such, as of all which (saith he) experience in short time, within knit thee perfit.

The nose formed sharpe at the end, doth indicate such a person to bee a lyar, contentious, and yrefull: the reason is (as the Phisiognomer reporteth) in that such are of a chollerick quality, for as much as the leanneſſe and sharpeneſſe of the nose, doth for the most part happen through the abundance of choller. The same end also, hath narrow passages, in which the ayre cannot passe to coole the heart: so that of this, it long remaineth inflamed, which is the cause of contending and quarrelling in that person.



The

The like Creature (by report of the Phisiognomer) was that Antonius, a learned scribe and notary: yea, he noted many other Countrey-men of his to be like: among the number of which, Cocles obserued and knew a iolly Fellow of the like Nature, named Vandinus de Fauentia, which was a betrayer of his courteous Lorde, and a principall aider, Son vnto the Noble Astorgius Fauentia: by whose meanes, and other mighty deceiuers about him, was this gentle Lorde by commaundement, conueyed vnto the prison in Rome, and put vppe as close prisoner in that strong Castle, named Sancti Angeli: where not many monthes abiding, was lamentably murdred of a most cruell Bastard, by a headlong fall, as the Phisiognomer learned and vnderstood: which wicked Creature after the fact committed, miserably pined away, euen like an Image of Ware, standing in the hottest Sunne.

When the Nose shall be meanely small, a little dry vpward, and at the end raised vp, and the weather part or end turned again vpward: or that his cleft be procéeded from beneath, vnto the part turned vpward, toward the Cone of the Nose: doth then indicate luxury, or such an abuse of the bodie, not héere decent to be vttered: as the learned Conciliatore in his Rubrick of Phisiognomy reporteth.

The



The like of this the Phiſiognomer Cocles obſerued and noted ſundry times, eſpecially in one of the Senate-houſe of the Noble Citty of Bononie: which for reuerence vnto the noble-houſe and honeſty ſake, he refuſeth to name. The cauſe is, for as much as ſuch are of a moiſt and ſanguine quality, tending vnto choller: and theſe vniuerſally (by report of the Phiſiognomer) are luxurious, in both the kinds, euen as the ſame through the pricking forward of choller, which daily inflameth the blood.

And the regitiue Nature of the whole body, moueth or ſtirreth forward the expulſiue vertue, vnto the ſending forth of the noious matter ſuperfluous, and expelleth the ſame vnto the congruen-

ter

ter places, by the apt passages: and sendeth the same forth vnto the 2rdiy, in that it is the cause of the erection of it. So that such helpe forward themselues, by a proper industry, not decent (for honesty sake) to be vttered, when as the desired subiect is not at hand. And the apparant notes of these persons are, that such haue the nose bigge and blunt, especially at the end: and the Nostrils wide and large, through the grossenesse or bignesse of the nose.



The singuler Aristotle (in Methraphoricis) vttereth, that such hauing the nose bigge at the end, are of an earnest and ready minde, vnto the concupiscence of the desired act: such also are known to bee base, and of no reputation, applyed for the

forme

forme vnto the Ore: in that such especially in the venereall act, are so prone and easily mooued, that they couet in minde what person soeuer they see, which especially is knowne to be true: for the actiue coeating as with Women: for such after the sight of women, seeme in a manner to mourn vnto themselues, as the Bull doth after the Cow: and such (Asculanus reporteth) are irefull.

Rasis vttereth these words, that whose Nostrils are found to be large, is argued to be a person luxurious.

Such which haue the nose formed big and brode, are vnsensible, vnshamefast, vnapt to learne, and sluggish, applied after the forme vnto the Howe, hauing the like nose. The reason of this is, for as much as such hauing the nose grosser or bigger at the end then in any other part, and that large, are inuerecundious, vnapt to learne, and vnsensible: that is, rude: for which cause, such are applied to the Sow, hauing the like nose, and the like conditions in a manner.

The nose sharpe at the end, doth denote such a person to be irefull, applied vnto the dog: as Conciliatore reporteth.

He which hath a maruellous short Nose, doth argue such a person to be an accuser, and a pickethanke, as the skilfull Philemon and Palemon report.

The



The nose formed sharp at the end, and the same thin, yet upward towards the forehead more grosse: doth denote (of experience knowne) that such a person hardly to remit his ire: applied for the kind (after the mind of Conciliatore) unto the fresull Dogge.

The Nose formed blunt at the end, and round withall, doth indicate such a Creature to be stout of courage: applied of the Philosopher Aristotle for the kind, unto the hardy Lyon. The same note by relation, sufficiently appeareth to right men at this day.

The end of the Nose seene small and sharpe, like to the forme of the Birdes becke or bill, and generally long: doth declare such a person to bee

hasty, foolish, and like stirring to and fro: as the learned Rasis reporteth, and of him compared vnto the birde. And the same like, doth the long and thin nose signifie.



The nose very retort, or the same turning back or vpward, doth (for the most part) denote, the like peruerse minde and conditions, to consist in that creature.

The nose formed from the forehead vnto the mouth along crooking, and hard or verie stiffe: doth denote such a person to be vnshamefast, applied for the forme (of Aristotle) vnto the Rauen. And such were knowne naturally to be Theues, as Gulielmus Nurice reporteth.

The like vttereth the Phisiognomer, that such a

a person is knowne many times to be a theefe, and by the consequent vnshamefast: forasmuch as this exposition is aptly agreeing: and it appeareth like by the relation which he here vttereth, in that such (after the forme) are applied vnto the Rauen. For the Rauen is well knowne to bee a wily and deceitfull Bird, purchasing many things by stealth, and hiding those in priuy places.

The nose found rising, and copping vp toward the forehead, like to the Eagles beake: are noted to be stout, bolde, and greedy of catches: applyed of Aristotle (after the kind) vnto the Eagle: and as the same in many, hath of the Phisiognomer bene diligently noted.

The nose appearing hollow, with the forehead formed round and eminent vpward, doth indicate such a person to bee luxurious: applied after the kind, vnto the Cocke: and this note sufficientlie appeareth by the relation.

The Nose formed great, yet in a comely manner throughout: dooth argue such a person to be honest and gentle conditioned, after the minde of Concilia ore.

The nose great, and at the end appearing with an vnseemely bignesse: dooth the like declare (as aboue vttered) that such a person to be vnsensible, vnapt to learne, &c. applied for the forme vnto the Sow.



The Nose seene in the vpper part depressed, or flat formed: doth argue the feblenesse of courage, and foolishnesse in that Creature: and this besides is a note of womanly lightnesse to consist in him, after Rasis.

The Nose on such wise formed, that the same from the forehead immediatly croketh: such a person (after the mind of learned Plato, Albertus, & Conciliatore) is iudged impudent, and a priuie filcher: applyed for the forme, vnto the subtill Rauen.

The nose in comly form croking, doth indicate an honest minde and singuler wit: as the worthy Conciliatore reporteth in his Rubricke of Phisognomy, and Cocles the like.

Here

Here conceiue (saith the Phisiognomer) that the declining of the Nose on the laterall partes of man: as if vnto one side onely of the position, it shall decline: dooth denote a hurt to happen from the Girdle-stæd, vnto the lowest part. But if the Nose downeward shall bee deuided on either side of the position: doth then indicate a sickneſſe, or a stripe to happen: and this either of the Primitiue or Antecedent cause.

The Nose at the end formed somewhat flat: doth declare such a person to be bold and liberall: applyed for the forme vnto the Lyon.

The Nose appearing redde, with the rote and hole within, and brædeth drawing vnto a swelling, like to the Strawberry: dooth argue such a person to be a great Drinker of Wine, and often drunke: and such for the most part are moyst of quality, and luxurious: especiallie if such a note be found in Bodies of a small stature; and this was a practise first found by the Phisiognomer Cocles.

The Nosethrilles formed wide, doe denote such a Creature to be irefull: and this note protædeth of the ouermuch hotneſſe of the Heart: for how much the more open and wide these are, so much the greater ire these signifie. The singuler Conciliatore (in his Kubricke of Phisiognomy) reporteth, that such hauing the nosethrils stopped,



are noted soluth, and of a small vnderstanding.

The nostrils (after nature) thinne, and very large open, do denote after the mind of the Physiognomer) such a person to be irefull, cruell, and of a discontinuall mind.

The nostrils formed thin, and long retching, are by nature neere vnto Birds; but the same proportionally agreeing vnto men, is a note of lightnesse, and an vnstableneſſe of mind, as Conciliatore learnedly vttereth.

The nostrils appearing thinne and sharpe, do witnesse such a person (after the mind of the Physiognomer) to be full of complaints.

The part of the nostrils ioyning vnto the forehead, if from the forehead extending, the same be with a comely composition, and that well ioyning

together:

together: in such manner, as this be neyther too high nor too low fixed of nature: but euen direct (as a line or creast (discendeth: doth then indicate (by the report of the Phisiognomer) a manly note and courage in that creature, yea constancy and wisedome, applyed of Aristotle for the forme, vnto the hardy Lyon. But if the part of the nostrils be lower or flatter, and that deeper then the aboue said, doth argue the vndiscreeteneese of mind, & weakeneese of strength and courage: seeing the same is knowne to be the note of a femine lightneese.



If the nosethrilles in the toppe directly eleuated, extene whole: doe indicate an euill gouernment and distemperaunce in that Creature.

And such are those, which in the inward end of the gristle be raised vp vnto the crest, and doe descend to the Nose: which when these bee drie, do (after the opinion of the Phisiognomer) procure the disorder of the tongue, in the vttring of speech, and sounding words.

The greater and wider Nostrils simply, are (of all the Metoposcopers) better allowed & commended, then the lesser forme of them.

The lesser Nostrils, by the agreement of Plato, Philemon, and Ptolomeus parvus, are naturally ascribed vnto seruile wits, ouerthwarters, wranglers, and to thæues.

The Nostrils formed large open, doe witnesse such a creature to be giuen to mirth, and strong in the composition of body.

The Nostrils seen very narrow, round formed, and as they were confusedly shut together: doe witnesse (after the opinion of the learned Conciliatore in his Rubricke of Phisiognomy) foolishnesse, and vnaptnesse to learn, and the feblenesse of courage in that creature.

The auncient Rabi and Albertus report, that the largenesse of the nostrils, and the much quantity of flesh on the Iawes, and the little quantitie of haires on the cheekes, doe signifie a moist complexion.

The Nostrils appearing very blunt, doe

argue such a person to be foolish: but the Nostrils turned small, indicateth a perverse mind, and peruerse conditions.

The haires growing within the Nosthrils, if these be many, thicke growing, and big appearing, argueth vnstableneſſe of minde, and a grosse wit, as Conciliatore reports, and the Phisiognomer Cocles affirmeth the same by experience.

If the haires within the Nosthrils, are fonnde fewe and soft, do witneſſe after the mind of the phisiognomer, a ready wit, apt to learne, and honeſt conditioned.

The iudgement of the forme and condition of the eares. The xxiii. Chapter.



The

The eares declare the temperament and proportion of the principall members, and especially the braine, which experience certifieth vs. For that the braine doth sometimes send forth a noysome matter behinde the eares, of which there is ingendred and caused many times an impostume and the same according to the diuersity of the humours. Of which the Phylitians name these, the clensing places of the members, and superfluities.

The ears great, are ingendred and caused through the multitude of matter, in the beginning of generation, of the strong vertue. And all such in a manner which haue great eares (as the Physiognomer hath noted) are knowne to haue a short necke, and head sufficient comely, and are Sanguine: and such for the more part tending vnto choller, or vnto grosse blood somwhat adust. Such also are vnpatient, and lightly angry. For which cause, the Philosopher reporteth, that such are foolish (this being excepted) that they are of a good mind and intention, that is) after the departure of the inflamation and kindling about the heart, forasmuch as this declareth the nyghes of the heart, through the vaines and arteries, as in the Anathomy may well be discerned. And such are of a good memory, in that they haue a cleanely necke, being

an

interpreter of the braine, and demonstrating a good disposition: and perhaps through the cholerike quality, is the retention of kinds, and through the quality of the sinnewes, which are of a drye natare. After the quailing and abating of injuries, such are of a good intention, in that these cause a good discourse, and noted to be long liued, forasmuch as in them is a good proportiõ betweene the heat and moisture. And such a person which possesseth a mean, is moderate in his actions. The selfesame is confirmed of the Philosopher, in lib. 1. Animalium, cap. 11. where he reporteth, that those which are most apt and ready in hearing, be well nurtered and conditioned. Such (saith hee) haue a note of the best manners, which possesse meane eares.



The

The eares great, and directed aboue measure, are notes of foolishnesse, or that such to bee babblers: as Aristotle the Phylosopher saith. The selfe-same reporteth Auicen pri. de Anamalibus; that when the first pulpe, that is, of the eares, is ioyned with the flesh of the iaw, signifieth a foolish vaine person.

The Philosopher saith, in Methaphoricis, that such as haue small eares, like to an Ape: haue (of that reason) Apish conditions. Such as haue big eares, are noted to be dullards, applied to the Asse. If any person shall haue eares formed like a dogs, they are noted to haue the best, & to be in a meane manner. Hitherto Auicen. So that such hauing the eares ouer small, are noted Apish, that is, Apish conditions, wher one may see, that malignity and deceit to haue dominion in them.

Such as haue the eares ouer-great in respect of the body, arguety foolishnesse, and dull of vnderstanding, as Aristotle reporteth, primo de Animalibus.

Such hauing the eares meane in quantity, is a good note, for that the same proueth by the similitude, of the disposition in good Dogs.

Rasis reports, that whose eares are bigge, is a fole, yet long liued after nature: the eares erected vp, and very great: indicateth the multitude of matter, and the same inobedient as to the due

forme:

hyme: and the Dominion of vrinelle indicated, which is the onely cause of the erection or standing vpright.

The eares flexible or bending, demonstrateth the proportion of heat and moisture: and the moisture is cause of the bending, as appeareth in a skin and wood, which when they are crooked or winded inward, are moist, otherwise if they bee drie, their parts are broken. Euen so, Ptholomy the Philosopher reporteth, that the eares great and bended downward, do denote riches.



When the eares are very small, the paucitie of matter, and weake vertue of the braine is signified:

nified: and the Cholericke matter argued: of which the subtle spirits caused: so that such haue a wit or be ingenious in euill Workes, and are Theeues, foolish, and so couetous, that they desire all things. And thorough that coueting, such are luxurious, and vnderstood perhaps of the immoderate appetites, and not of the power or force of the matter.

The learned Palemon litterely, that when the eares shall be prominent and verie great, foolishnesse and garrulitie is signified in that creature: and such are knowne to be couetous. But the eares which are as they were cut, and very shorte and parted, dooth Loxius report, to attempt and commit a deceit.

The eares formed semicircularly, and creastes conuered, in the middle somewhat flat toward the Centre, and of a meane bignesse, which decently stand to the head, do witnesse a goodnes of nature. But the eares that are ouer-round, signifye such a person to be vnapte to learne. The eares long and narrowe, are reported to be the notes of enuie.

The eares lying or standing close with the head, are reported to signifie dulnesse and sluggishnes. as Albertus saith: the reason and cause of the signification, is for that the Vertue formatiue, when the Organes are directly formed: in

that

that the Instrument of heate, and the kind quaileth or wanteth, causeth that the mallice of the matter doth so inlarge the eares out of measure, or through the drinesse or scarsity of the same, causeth them to draw together, and be narrow, in respect of the due proportion: and of this cannot goeuerne the workes of the spirit: but that the eares like inne, according to the plenty and scarsity of matter, forasmuch as they thus procéede of the indiuisions of nature. These hitherto Albertus. I (saith the Physiognomer) haue noted many olde men, and found them to haue great eares, and not small in that age.

So that the small eares (after the agreement of most Writers) do denote short life: in this agreeth Ptholomy the Philosopher, where hee reporteth, that the eares small, bee a note of shorte life: and if the eares be hayry, doe indicate long life. The reason is, that the smalnesse vttereth the paucity of matter: and when these be hairy, do denote the matter to be sufficient strong in vertue to heate the braine with a lawdable heating, in that the haires are caused through the vapours elevated of the hotnesse of the heart, and all the other members.

The eares hairie, doe pronounce a good and ready hearing, which is a note of the kinde and heate: and for that cause, I report the same. But

the

the eares perhaps of some man are ouer-great, and of some small, of some meane, of some standing farre off from the head, of some contrarywise lelle flat to the head, some being of a meane



disposition: so that among these two, a meane of all the kinds which hitherto hath been vttered, do signifie a goodnesse of nature.

Some report that the eares grisly, doth inuicate such a person to be of a Melancholike quality. But the eares great, denoteth the dominion of the Melancholy humour: as the like appeareth in the Hare and Asse, which haue great eares, and are foolish. So that such hauing the like eares, are of a like nature: and the Melancholy humors doe not

repugne

repugne vnto the length of life.

Conciliatore saith, that the forme of the eares, denoting the temperament and goodnesse of Nature, consisteth alwayes of a semicirculare forme, and in figure of a meane greatnesse: & the creasts or lines cornered, in the middle somewhat flat toward the Centre, and standing seemly to the head. For the contrary positure of the eares, denoteth a contrary to the aboue saide.

The ears marueilous great, and standing out, witnesseth foolishnes, garrulity, and imprudentie. Ptholomy the Phylosopher saith, that those which haue thin and dry eares, shall neuer possesse the wealth of the world, and it signifieth a very cholericke complexion: of which, the erhault intention proceedeth in the congruent workings, and argueth a most great vnstability in that person. The selfesame Ptolomy vttreth, that the person which hath equinas aures, morietur dominus vel princeps.

Conciliatore saith, that the eares small, denoteth malignity in that creature. The eares ouer round, to be vnapt to learne. The eares long, argueth that person to be enuious. The broad eares fixed in a right maner with the head, indicateth slowneſſe.

The haires which are within the eares, if they be many, thick, and long, argueth an erneſt mind

The signification and iudgement of the forme of the Cheeke bones, and Cheekes. The 24. Chapter.



THe bals of the chæks are the parts bering out vnder the eyes: and these are also named the chæke bones, as writeth Gulielmus Nurice.

The iawes are the partes of the chæekes, out of which the haires of the beard do grow, as writeth Isidore, in lib. 11. cap. primo.

The chæke bones are often taken and named of the Phisiognomers for the Iawbones: and like the worthy Constantine and Conciliatore defineth them.

The

The Cheek bones after Constantine and Gulielmus Nutice, especially declareth the complexion or quality of mankind.

The cheeks appearing redde, yet mixed with a tempted whitenes, and in substance not formed ouer grosse or fat, do indicate a hot and moist quality and temperament of the same, as Gulielmus Nutice, Phylemon, and others report.

If the cheekes shal be white in colour, without any rednesse mixed, doe signifye an excesse of the quality, especially of fleagme, in that creature, as Gulielmus Nutice, Conciliatore, & Cocles report



If the Cheekes in substance seeme leane and thinne, and eyther Swartish or Cytrine in colour: doth demonstrate a hot and dry complexi-

on in that person, or the dominion of an ouermuch drinesse and heat, as appeareth in the chollericke.

If the cheekes shal appear as if they were wan in colour, and formed thin in substaunce, or seeme leane of flesh, it indicateth the excesse of drynesse and coldnes to consist in such an one, as the like appeareth in the Melancholike. So that the cheekes (after the agreement of Authors) are euident diterers of the affections of the mind, and notify his quality: for according to the affections of the mind proceeding or caused either of a sodaine feare, or sodaine ioy, dooth the cheekes sodainly becom pale: or otherwise appeare red. These hitherto Constantine.

The Phisiognomer Coclesreports, that when age commeth hastily on age, that such a personne seemeth olde before the naturall time, then is the same a most spectall note of the shortnesse of life, which in the face is apparantly discerned. But this rule hath his most effectuous iudgment both in children and sicknesses, especially in that which the Phisitians name the Ethicke or consumption of age, a sickness that spedily hasteneth death.

Rasis reporteth, that whole flesh of the cheeks appeareth grosse, and thick compact, is noted to be of a grose nature. Conciliatore sayeth, that the cheekes formed grose and thicke of flesh, doth denote sluggishnes in that creature, and to bee an

excesse



excessiue drinker of strong Wines: but some report violence, or a wicked will in that personne. Which argument of others, is rather to be alowed then iudged, by the agreement of the most Phisiognomers.

The cheeks formed ouer thin of flesh, argueth malignity and wicked conditions, as both Palemon and Ptolomeus Paruus write.

The bals of the chæks soft and long in forme, denoteth such a person to bee a most importunate talker.

The bals of the chæks formed somwhat long, declareth such a one to bee a trifler, and a teller of vaine matters and newes.

The chækes are so named, of the Physiognomer, for that the teeth and haires are naturally ingendered.

Cocles affirmeth, that the chækes or Jawebones, are eminent from the vpper partes of the mouth, with a length of the chæke bones through the part of composition: and such (of obseruation) are knowne to be malicious, especially in vnlawfull and incongruent matters: and these are applied for the part of the Jawes, vnto the Ore and dull Asse.

But if the Jawes shall be formed short, with such an eminency or bearing out from the vpper part of the mouth, it indicateth maliciousnesse an euill reporter, violent in actions, and enuious, this especially is verified, when there shall lack the substance of flesh, or the same appears but thin. Thus far the skilful Cocles.

The Philosopher Aristotle, said vnto K. Alexander, that the chækes formed full, with the temples appearing blowne, denoteth such a person to be contentious, hasty in words, and very prefull:

the



the selfesame reporteth Conciliatore, in his Rubricke of Physiognomy.

The cheekes so small scituated, that from the eies theis seeme parted off, do argue the fulnes of humours: and that the same creature (after the mind of the Physiognomers) to bee grieued with the burthen of them.

The roundnesse of the cheekes formed after nature, indicateth enuy, and of deceitfull conditions.

The full or rather fat cheekes, are significations for the most part, of a sluggarde and Drunkard, if wee may credite the ancient Physiognomers.

The

The cheekes discerned soft, and ill fashioned, do argue such a person (after the common prouerbe) to be long tongued, importunate, and talkatiue: and this the Phisiognomer Cocles hath knowne by experience.

The worthy Phylosopher Aristotle, in Methaphoricis vttereth, that the cheekes appearing red aboue, do witnesse such a creature to bee a Drunkard, or a great drinker of wine: referred vnto the similitude of the passion: in that such which lately haue bin vered, appeare of a blushing rednes, especially about the eyes, kindled and caused in the beginning of the yre. The cause is sufficiently vttered afore of the Phisiognomer, in the Chapter of the nature of the face.

Of the Condition, Nature, and Iudgement of the mouth.

The xx. Chapter.

The



The singuler Isidore (in xi. Ethimologiarum capit. primo) writeth, that the mouth is so named in Latine Os: for that by it, as by a dore, all men naturally and vsually put in meate, & cast forth the spittle prepared: or for that al meats and sustenance passe by the same into the stomack, and al words issue forth of the same, to the vnderstanding of minds.

To come vnto the matter, in the former Chapter it hath bene sufficiently vttered, that the bignesse of members proceedeth through heate, especially the mouth, which representeth the naturall and spirituall members: as of these, especiallie the stomacke. For how much the proportion of the stomacke is vnto the mouth, so much is the pro-

proportion of the mouth, answering vnto the stomacke: for that the inner members, are knowne of the Phisiognomers to be hot. Of which reason, how much intentiuer the heat is, so much the greter will the resolution of partes be. For where a great resolution consisteth, there of necessity must insue, that a restauration aptly be procured: which otherwise cannot be caused, but through the benefit and help of meates, that ought to be a sufficient quantity: of which the spirits are actiuely ingendred, and these in great quantity, which properlie cause in that Creature ire, boldnesse, yea, quarrelling and fighting. Of which it succeedeth, that the worthy Philemon, Palemon, Albertus, & Conciliatore, report: that the Creature which hath a great and wide mouth, is a gluttonous feeder, yet hardy, and prone to fight.

Rasis vttereth the like, that the person which hath a great mouth, is knowen to be a gluttonous feeder, and bold.

The mouth formed small, is noted to bee of a Feminine nature. But the mouth discerned great and wide doth witnesse yre, boldnesse, quarrelling and fighting: such also are knowne by experience, to be gluttonous feeders.

The mouth formed ouer-wide, that the same appeareth, as it were, wyder cut of purpose: doth indicate such a creature to be a gluttonous feeder,

wicked,



wicked, fierce, lightly moued to fight, and cruel: who for the proper conditions, applied vnto the brute beasts. Certaine report, and Ptholomeus paruus with them, that these are full of words, boasters, tellers of vaine tales, enuious lyars: and after a manner, appeare starke foolish.

The mouth hauing a small closing and opening:

ning: doth denote such a creature to be peaceable, yet many times found unfaithfull, and faint harted: the reason of this contrarie, is the same which was aboue vttered of the Phisiognomer.

The mouth in the proper sight or being, hauing a seemly quantity in the greatnesse, with the lips thinne, and appearing small in the closing: and to these the eies shewing smilingly, with the rest of the face agreeable answering: doth indicate a libidinous person, a Cynede or an effeminate Creature, and a lyar: as the worthy Conciliatore in his Rubricke of Phisiognomy vttereth.

A small mouth in forme, appearing prominent outward, doth denote wicked conditions in that person, to be false in promise, and a betrayer.

The mouth discerned small, hauing thin lippes, doth witnesse a feeble mind and courage: but this person is deceitfull and malicious.



Where

Where, or in whom the mouth shall appeare very farre bearing out, and round, with a thicknes of the lips, and that the vpper lip folded outward: is for the forme (applied of the Philosopher) vnto the Dog: and signifieth by the agreement of Authors, that such a creature is nasty, perilh, cruel, and fole: as the Phisiognomer hath often times noted.

The best conditioned mouth, after the agreement of the Phisiognomers, is when the same appeareth not ouer moist, in that the moysture of the mouth and lips, doth argue fearefulnesse, and malignity in that Creature, as the worthy Albertus reporteth, and the same the Phisiognomer Cocles affirmeth.

The mouth that sauoureth sweete, especiallie in the breathing: doth indicate an honest person, witty, both in the giuing and retaining: warie, secret, coueting faire thinges, and faithfull: yet easily led, eyther vnto the good or euill, through his light beleeuing: if wee may credite Michaell Scotus.

The mouth that sauoureth ill in the breathing, doth denote such a Creature to be diseased in the Liuer, bredes of a grosse vnderstanding, lightlie crediting, of a base wit, a coueter of other mens goodes, lasciuious, deceitfull, a lyar, a teller of vaine matters and newes: if Michaell Scotus

may

may be beloued.

Whose mouth in the speaking, is drawn awry, is noted of experience, to be disdaned with a tedious distending from the head: yet is the same either stronger or weaker procured, euen as in the doubling vnto the other proportions: and this of obliquation, doth the Phisiognomer Cocles witnesse.

The iudgement of the forme and condition of the lips. The xxvii. chapter.



AT the end of the Iawes, are the Lippes ordained, which are compouned of a soft flesh,

in

in that these by a double motion, are aptly moued: as in the one, by a proper manner vpward, and in the other, by the motion downeward: and these caused, by motion of the iawes, from one to the other, both in the closing and opening: which is the cause, why the lips are named to haue a good and perfit motion. The vtility of them (by the agrément of all the Phisiognomers) is, and serueth for the furthering and helping of speech, and that these may (through the help of the Iawes) aptly & well close together, for the better beseeming of the countenance.

The colour of the lips, toward the opening of the mouth is red, thorough many veines of bloud deriued vnto that place: the note of which is, in that these often and much in quantity bleede: and are of a light cause broken and quickly cut off. The common hurts there happning, are especially cured (after the minde of the Phisiognomer) with the same, named the Practitioners Mel Rosatum: for he reporteth, that he hath often experienced the same in many subiects.

There may Notes also bee gathered and conceiued, by the colour of the Lippes: for that the naturall colour in the edges of the Lippes (after the minde of Constantine) ought to bee redde: through the thinnesse of skinne, which lightly of

the

the heat or colour of the blood, receiueth a Rose quality. Of which the worthy Constantine reporteth: that the rednesse of the lippes, indicateth the pureness of complexion, and the vnmiring together of troubled blood: and the note both of good & strong vertue in that Creature.

The wanness of the lips, argueth the contrary to the same aboue: in that the vertue of blood, and naturall heate is lacking in that creature: so that such hauing the like lips, are noted to be sicke, as the worthy Rasis reporteth.

When the lips are formed big, these do represent the multitude of matter, drawne vnto them through heat: and the grossenesse or bignesse of them, is caused through the grosse humours and spirits, of which the dulnesse of wit and foolishnes ensueth, procured by reason of the hotnesse, except the neather lip be discerned loose hanging, and watry running.

But if the lip be discerned vpright, and thicke in forme, that is, compact or stiffe: in such a person, both the Philiognomer (of experience) apply there the Planet Mars.

A like reason the Philiognomer vttered, that when the mouth is formed great, if that the lippes appeare loose and hanging: in that part of the Creature is the Moone of him, and others aptly applyed.

The



The neather lippe decerned loose hanging, and that the same appeareth very red in colour: dooth argue (hapning in the woman) to bee a most sure note, of the great desire vnto the veneriall act, and shamefulnesse in that Creature: as the same, the Phisiognomer Cocles noted in a famous Curtizane of Rome, named Isabella di Luna. The like note seene in Children, signifyeth the Creature in

time, to growe and become a Cynede or effeminate person: especially, if the countenance and eies appeare smiling, and the creature growne vnto a ripe age: as Cocles reporteth, that hee noted in a certaine Noble-man of the like condition.

In briefe, all the other members according to the nature and property of them, are each attributed vnto his proper Planet: as shall after appeare in the third Booke of the Phisiognomers to come forth, intituled the Phisiognomy of the Planets.

The worthy Loxius, Philemon, Plato, Aristotle, Albertus, and Conciliatore report: that the lips decerned chærefull, and somwhat smiling, hapning with a merry countenance: do argue such a Creature to be wantonly disposed, & libidinous: yea, such sometimes are knowne to be crafty, deceiuers, and thæues: of which, was that wicked Chirurgian (a Countrey-man of the Phisiognomers) named Seraphinus de pisis, that he diligently noted.

The lips of the mouth formed very grosse, lose hanging, or ouer-much folding out: doe indicate such a creature to be simple, lightly or sone crediting, and of a dull capacity: these also denote a flegmaticke humour moysning, to consist in that person: compared of Aristotle for the forme, vnto the aged Asse, hauing the like lips.

If the lippe within be seene not lively, or not a faire

faire redde in colour: doth argue a matter not regulated, and grosse humours to consist in that Creature: of which a dull capacitie, and bellwine vnderstanding ensueth: yea, the same sometimes denoteth a sickenesse present, or that shall shortlie follow.

The Philosopher Aristotle (in Methaphoricis) vttereth, that such which haue the lips formed thinne, and in the edges appearing to hang loose out: in such manner, that the vpper lippe is seene stretched ouer the neather, at the closing and ioyning of the lips, are denoted to be bold, stout, and of great courage: applied for the forme, vnto the courageous Lyon. The like condition of these, may a man see in the Maltine dogs of our Realm, which haue such hanging Lippes, as to all Men knowne.

Such which haue the Lippes hard, and thinne formed, and a bearing out decerned about the Canine or sharp teeth: do indicate a rude vnderstanding in that Creature, vnapt to learne, and lutious in actions: applied for the forme, vnto the grunting Hog.

The cause of these (as the Phisiognomer Coeles supposeth) is the paucity of matter, & the dominion of drith: in that it consumeth the moisture of the lips, but this about the canine teeth, it cannot so wast or consume: for as much as the moysture

consisting in such a place, is known to be viscous and clammy. Such also by reason of the dryeth, (saith the Phisiognomer) multiplied in the brain, are noted to be foolish: applied after the maner, vnto the Swine. So that whose lips are discerned thin and hard, and about the Canin teeth bearing vp, such persons are referred to the swine.



The neather lip decerned greater then the vpper, denoteth vnaptnes to learne, simple, of a smal vnderstanding, and foolish.

The nether lip seene swelled vnto the sharp or canine teeth, doth indicate such a person to be full of rancor, malicious, and contentious.

Such which haue the Lips formed grosse, and the vpper hanging ouer the neather Lippe, are denoted (by report of the Phylosopher Aristotle)

to

to be of a simple vnderstanding, of a dull capacity, and foolish: applied for the forme, vnto the slowe and dull Asse.

Whose vpper lippe shall appeare prominent or bearing out with the Gummes, dooth witnesse such a Creature to be a louer of discorde, and occupying or busying himselfe in strifes and Controuersies, applied for the forme vnto the dog: these hitherto, borrowed out of the Phisiognomy of Aristotle.

Such hauing the vpper lip so sleuated, that the Gums that is, the flesh on the teeth, and the teeth themselues are discerned, are known (as the Phisiognomer reporteth of experience) to be ful of bauance, and contumelious: yea, often rebuking: applied for the forme vnto the Dogge, especiallie, and the same, according to the apparant congruency seen. For the dog when he purposeth to bite, sheweth then the teeth by the gathering vp of the lips.

The Lippes formed small and thinne, and the mouth discerned little: doth indicate the imbecillity of minde, and craftinesse to dwell or consist in that person.

The auncient Rasis reporteth, that whose lips are discerned great, is denoted foolish, of a dull capacity, and vnapt to learne. The selfesame dooth the woorthy Phyloscher Aristotle vtter, in his

Phisiognomy of the members, that such a person which hath thick lips, is knowne to be foolish, and of a simple capacity.

The much bearing out of the lippes, doth witnesse such a person (after the mind of the Phisiognomer) to be foolish, ful of words, contentious, and hardy.

Certaine report, that whose lips shall be formed congruently thin and not much folded or turned outward: doth denote such a person to be secret in all matters, wary, of a good perseuerance, yet prefull at times, and of a singular or ready wit. The cause is, for that the same declareth a congruent matter, vnto the subtilnesse of the humors & spirits, which is the reason and cause of the wit. But the irefulnesse consisting in that creature, proceedeth through the subtilnesse of the spirits, prone and apt vnto the kindling of it.

Such hauing the lips with the gummes formed on the teeth prominent or bearing out, doe dicate an euill tongued person, a wrangler, prefull, and inclined to worke iniuries: for these properly referred vnto the Dogge: as the singuler Palemon vttereth.

Whose lippes shall be seene well coloured, and these rather thin, then grosse or thicke: doth signifie such a person to be well conditioned in all matters, and lightly changed, either to the good or euill,



will, but rather prone vnto vertues, then vnto vices, as Michael Scotus vttereth: and there (after the minde of the Phisiognomer) is the Planet Iupiter represented.

Whose lips are deemed not sufficient equall, or alike throughout, in such manner, that the one be groller or thicker then the other: doth witnesse such a person to be more simple then wise: and of a variable fortune, as certaine report.

The philosopher Ptholomeus parvus, vttereth, that the outward lippes formed small, and somewhat folded or turned outward, do denote such a person to be full of wordes, very envious, and an accuser. The reason is, for that the pauci-

ty or smalnesse of the lips, doth witnesse the small quantity of matter, and the dominion of coldnes, but the folding or turning outward of them, doth declare a drinesse drawing together the hairy sinnewes: of which ensueth that the animall spirits are incongruent, unto the decerning of whatsoeuer is spoken: and the enuy through the same, proceedeth, and is like caused.

The worthy Ptolomeus Paruus vttereth, that the vpper lip folding or turning vpward, and the neather downeward: do signifie a misery or wretchednesse of life, and vncomely conditions. Of this the Phisiognomer saw, and found a singuler experience, especially in the poore and needy people. For the weaknesse of the animall Spirits, (saith he) is signified to consist in them: of which the wit properly hath not place or seat in that creature.

The lips formed thin, if the vpper be turned and folding outward, and the same lose hanging: doe denote such a creature to be a deceiuer, subtile, and a Theefe for the most part.

The lippes decerned grosse or thicke, like to the Dogs: doe indicate such a person to be a deceiuer, an accuser, and wicked in conditions: these hitherto borrowed out of the phisiognomy of Ptolomeus Paruus.

The lippes of the Apes are not to be iudged

vpon

vpon, but of those which dwell and are conuersant amongst them and their qualities there shal note: for which cause sufficient it is, to iudge in generall of those Realmes and Countries, more knowne to vs.

The iudgement of the forme and condition of the teeth. The xxvii. Chapter.



THe Canine or sharpe teeth of men, if these bee long, fast standing, and bearing outward, do argue such a person to be a glutton, irefull, fierce, and lasciuious, applied for the forme vnto the dog and Boare.

The cause I suppose (saith the Phisiognomer) through the abounda nce of the radicall moysture,

or

or Spermaticall matter, which declareth a most great dominion of heat and strength in the principall members, of which a hasty dissoluing of the substantiall moisture insueth, that cannot be restored, but through the much eating of meat, whose plentifull substance this greatly needeth: for which cause, such are inordinate, as is aforesaide: as appeareth by relation in the Dog & Boare.

And such the Phisiognomer hath knowne of experience, to be wasters of their owne substaunce, great drinkers, deceiuers, Whore-hunters, maintainers of Harlots and murtherers, especially if any other proportion aydeth and confirmeth the same.

Rasis reporteth, that whose teeth are discerned weake, thin set, and small, argueth the whole bodies weakenesse, both with feblenesse, and shortnesse of life. The selfesame vttereth the said Rasis, in the buying of seruants. Also Aristotle vseth the same words in his Problemes.

Aristotle likewise reporteth (in secundo de Animalibus) that such hauing the teeth thin set, are noted to be short liued. Rasis also affirmeth the same in these words: That whose canine or sharp teeth are discerned long, and strong set, is argued to be a Glutton, an euill person, and vicious of bodie.

Conciliatore in his Rubricke of Phisiogno-

my.

my, reporteth: That a noise causeth through the teeth, doth denote a frenslines in that person, which sometimes happeneth to sleeping children, when they are troubled with Wormes, as the skilfull Physitians report.



The teeth formed bigge and broade, whether the e stand inward, or are seene outward, doe argue a vaine person, lasciuious, simple, of a slender capacity, and having a bouine witte, for that the same witnesseth grosse spirites to consist in that person, proceeding of grosse humors.

The teeth most drie, without anye moysture dis-

discerned to stand in them, yea and wholly dry in a sicke person, do denote death at hand: forasmuch as the radicall moisture is then consumed, & their bodies remaine and are, as a lamp without Oyle. In a healthfull body, the like seene, doe signifie a sickenesse to come, and the same shortly.

The teeth seene full of reume, or a distilled water from the heade appearing in them, argueth a disease of the head or stomacke, through the participation and occasion of the head and lungs, causing this distillation from the head into the Nose and Eyes, the Cathar, the cough, the Squincy in the throat, and the impostume of the iawes. But any of these, this procureth either more or lesse, according to the contrary working of the members, as vnto the beholder may euidently appear. Such Beasts hauing the teeth indented like to a Sawe, onely drinke by licking with the Tongue: But such hauing the teeth formed whole, do drinke by supping, as the famous Philosopher Aristotle reporteth.

The Teeth formed small, and weake to chew, both thin set, and short appearing, doe indicate (after Michael Scotus) a feeble courage, a tender capacity, fearefull, lightly perswaded, eyther vnto good or euil, of a reasonable wit, and faithfull: but such a one is short liued.

The Teeth (after Michael Scotus) not euen formed,

formed, neither in the bignes, nor in the standing of the Gums: so that there appeare of them narrow, broad, thin, and thicke teeth, denoteth a disdainfull person, enuious, bold, wary, and of a ready wit, if one may credit this Scotus.



The teeth formed very long, and as they were sharpe, somewhat thin set, yet strong in the chewing, do witnesse (after the minde of Scotus) such a person to be a Glutton, enuious, bolde, deceitfull, suspitious, a lyar, and inuericundious.

The teeth (as M. Scotus reporteth) appearing

ring eyeline, or browne, whether these be short or long formed, argueth such a person to be more foolish then wise, a grosse feeder, lightly crediting, of a duets understanding, suspitious, envious, a coueter of other mens goods, and a lyar.

The teeth big and broad, whether these decline, or stand in and out, or that they appeare thicke or thin set, witnesseth such a person to be vain, lightly crediting, simple, of a tender capacity, a grosse feeder, factious, and a lyar.

The teeth discerned strong and thicke set, indicateth long life in that creature, to be a Teller of newes, selfe willed, a stoute person, lightly crediting, desirous of beautifull thinges, and of a dull capacity.

The teeth weake, few in number, thin set, and small, do indicate such a person to be weake of body, short liued, gentle, shamefast, tractable, trusty, lightly crediting, of a ready capacity, and wary. Hitherto borrowed out of the Phisiognomy of Scotus.

Of the condition and iudgement of the tongue. The xxvii. Chapter.



THe tong is a mem ber which is extended out of white flesh, both hard & well mœuing, and this the colour and vse of it declareth: the rednes consisting in it, is caused of many small vains and litle arteries which proceed and come vnto it, especially vnto the neather part of the same, thorough which this appeareth in the neather part Redder, than in the vpper: and this is known to be a spungy matter full of powers: For experience instructeth vs, that the same is bloody, for that the solution of the continuity of the same, is only cured in short time, with the simple Rosed Hony.

The tongue not onely serueth for the cleane

and

and perfect vttering of wordes in smiting the teeth to cause the sound of them, in the issuing foorth: but the same also helpeth to distinguish all manner of tasts, yea the letters perfectly expresse, as the learned Aristotle saith.

The tongue folded or turned downeward, and stutting or stammering, doth argue an humorall laske of the belly, as the woorthy Hipocrates reporteth, in 32. Aphoris. sextæ sectio.

Such as are encombred with this Humorall laske, become Stutterers or Stammerers, thorough the matter descending from the head which entreth, and is drunke into the Spunginesse and Lacertes of the tongue: and of this ingrossed or caused thicke, through which enlarging, the same of necessity must be shortned. So that of the same cause, such stut or stammer: yea, Rasis reporteth, that the stammering doth innuate the moystnesse of quality. Some there be, which are caused to stut of nature: of which, that Noble Phisitien Etius writeth.

Such hauing the tongue tyed before, cannot perfectly pronounce the letter S. but sounde the same like C. and such are named of Etius, proper Stammerers.

The tongue tied behind, cannot pronounce the Letters, R. and T. as Galen reporteth: but breaking the Letter R. sounde the same like to

the

the letter L. and such of him, are aptly named Lispers.

The Flix named Diarrhæa, is a Flix or laske of the belly, with the onely shedding of humour, without an inflamation or exulceration: when the humors especially discend from the head. So that when any vttereth the words with difficulty, it is then a note of Diarrhæa to mollest that creature. With which disease, the Phisiognomer reporteth himselfe to haue bene encombred in his Child-hood: forasmuch as in many subiects this sicknesse much mollesteth and aboundeth in this age, but growne vnto riper yeares, the same then seateth.

The Stammerers (saith the Phisiognomer) do many times seare to drinke any heddy Wine, in that these are soons drunke, through the brains weaknes. Hence it is that the drunkard so stammereth, that he readily cannot pronounce (thirtie three. Forasmuch as the vapors of the Wine, are drunke into the spunginesse of the tongue, so that it is hindered of the naturall scite.

Hypocrates in suis secretis saith, that the hraunelle of the tongue happening in a young man, pronounceth after the lightnes of the same sodain death: the like affirmeth Galen.

When the tongue is discerned grosse, big and large, argueth a rude witte, as the Phisiognomer



many times noted: this also doth represent Flegmaticke humours, to consist in the brain of that creature, or in the other parts of his body.

Conciliatore saieth, that the stammering and often repeating of the fore sillable and worde, before the full vttering and speaking of the Words, doth denote such an one to be prone vnto the Melancholy quality.

The tongue by a swift motion drawne together, and through the corrupting and breaking of the words, causing a repetition: doth witnesse such a person to be foolish, hasty in wrath, and wrefull. And this is caused through the moueablenes and hotnesse of the spirits, hastning forwards the pronouncing of words, without consideration.

When

When the tongue shall be discerned so heauy as a stone, and in a manner appearing immoueable: doth denote (after the minde of the Phylolopher) a sluggish person, slowe in actions, and of a dull capacity.

The tongue thin, doth represent a subtil wit, through the decent matter, both of the humor and spirit: although the same may declare a hot, and peraduenture a Chollerick quality, after the mind of the Phisiognomer.



Ptolomy saith, that the tongue long and redde, signifies wisdom, proceeding of laudable humors.

In kisses (by report of the Phisiognomer) may much be knowne and found. For a certaine

creature I saw (saith he) which thrust forth the tongue, nigh a Palme breath: and the same sundry times experienced in my sight, as a matter of admiration, and worthy to be noted. And of this is knowne to the wise, that the vertue of the muscles to be voluntary, &c.

The tongue seene white in colour, doth indicate poverty and misery to insue, except mightier notes prevaile, as the Physiosopher Ptolomeus Paruus reporteth.

Conciliatore writeth, that the tongue discerned of the naturall colour, doth denote a weak estate and euill condition in that person, especially of the breast and belly.

The person which hath such a long, grosse, and round tongue, that with the same thrust forth, he may easily licke the Nose, doth witnesse such a person (after nature) to imitate the Ore in conditions: as the same (the Physiognomer diligently noted) in a neighbor of his.

The learned Auerrois (in de sensu & sensato) saith, that when the tongue hath drunke in, and receiued certaine humors, the tast of the same is then corrupted, and is to be conceiued of the Instruments of the other senses.

The tongue ouer-fast speaking (as reporteth Michael Scotus) denotes such a person to be more simple than wise, of a dul wit and vnderstanding, lightly

lightly crediting, and conuertible either vnto the good or euill.

The Tongue that stutteth in the vttreing of words (saith Michael Scotus) doth indicate such a person to be very simple, vaine, vnconstant, yre-full: yet from his yre easily brought and appeased, and willing to serue.

The tongue discerned big and rough, witnesseth a circumspect person, reasonably willing to serue, secret to himselfe, disdainefull, a betrayer, vaine, a teller of newes, fearefull, and yet hauing a reasonable sufficiency of many things.

The tongue discerned thin, signifieth a Circumspect person, ingenious, yet lightly fearefull, sone crediting, and conuertible vnto good or euill. Hitherto Scotus.

The nature, formes, and iudgement of voyces.

The xxix. Chapter.



THe cause why in some persons, the voyce is heard big, in some small, in some big & small togither: and in some after a hoarse maner: is for that (as the Philosopher saieth) there are three principal conditions that concurre vnto the voice. The one, is the vertue of the lunges in forcing or procuring forward the breath, in reuerberating to the rote of the tongue, or to the pipe of the lunges. The other and second is, through the ayre expelled

led againe, to reuerberate the same. The third is, the pipe of the Lungs, vnto the roote of the tongue where the ayre and breath is reuerberated. Of which, how much the sounding vertue consisteth strong, to expell much breath, and the pipe of the lungs formed large, that the same receiueth great plenty of ayre, so much the greater and lesser appeareth the voice: but how much the vertue appeareth weak, and the weason or pipe of the lungs consisteth weake, so much the smalnesse and shrilnesse of voice appeareth, according to the mouing or swiftnesse of the breath.

The grosnesse of the voice, proceedeth thorough the slownesse of mouing in that creature: of which how much the vertue doth lesser moue the aire or breath, so much the more subtilnesse or smalnesse, and shrilnesse hath the voice: through which, this proceedeth and is caused (after the mind of the phisiognomer) the swifter.

How much the more ayre or breath (saith hee) shall be gathered and receiued into the subiect, so much the grosser or bigger will the voice succede and be, and the same procured thorough the slownesse of mouing.

The asper or rough voice, proceedeth through rotinesse, of the pipe of the lungs. But the hoarse voice is caused thorough a superfluous moysture. which descendeth from the head, vnto the pipe of

the lungs, which (as it should seeme) so hindreth and letteth the breath to passe in that creature.

The equality and sweetnesse of the voyce, proceedeth and is caused through a temperament of the pipe of the lunges: when the same consisteth, and is neither to dry nor moist. For this is a note that the quality of the heart not to be resulting or letting, but that a proportion of all living things, may be found and knowne: and in these, the Females are deemed to be of a weaker and shriller voyce then the Males: except the cow, as the Philosopher (in quinto de Animalibus) uttereth.

The person which hath a big voyce, is noted to be very iniurious: applyed for the forme vnto the Asse, as Aristotle reporteth, in Methaphoricis.



Such

Such which seeme to forecall, beginning in a base manner, and ending small: are noted to bee irefull, yet some appeased and pleased: applied for the forme vnto the Ore, and vnto the comelinesse of the voyce.

Such which vtter the words now bigge, now low, and vnperfitly: are indicated to be fearefull, applied for the same condition vnto Women, and vnto the comlinesse of the voyce.

The persons which seeme to call and speak big, and the voyce not changed into a diuers manner: are applyed of the Philosopher for the forme, vnto our great Maisty, and vnto the seemelinesse of the voyce.

The creature which is heard to speake softlie, without a retching of the voyce, are noted to bee gentle, and simple: applied for the forme vnto the sheepe.

Such which call or vtter the words shrilly, are noted to be irefull: applied for the kind and forme vnto the Goat: these hitherto out of Aristotle, the like Albertus, and Conciliatore report, and Hieronimus de Manfredis, a Countrey-man of the Phisiognomers.

The voyce vttered bigge, and distensed in the kind, doth indicate a strong person: forasmuch as the same procedeth through the plenty of heate. This grosse or bigge voyce, doth the Phisiognomer

mer heere meane, to be like to the base Organe pipe.

The person which vttereth a slow & big sound of the voice, is iudged to be quiet, tractable, gentle, and merry: of these, certaine are knowen to be very iust, and vpright creatures in their dealings, after the mind of the Philognomer.

The voice deemed bigge, yet the sound of wordes perceiued very corrupt: is an apparant note of a franticke Creature, iniurious, and a glutton.

The strength of the voyce, ensueth the largenesse of vaines, & multitude of the spirits, which altogether are caused of heat: as the Philosopher Aristotle reporteth.

The persons possessing a big voyce, and that beastly or basely calling: are indicated to bee apt persons, to beare iniuries and wrongs, applied for the forme, vnto the Asse.

Such creatures which call or beginne big, and end in their words with a final voyce, are deemed to be both pitifull, and pittifull at times: yea some pleased and tractable: applied vnto the Dre, for the forme of the cry: the reason of this, is often taught afore.

* Such a person which hath a grosse, high, and sounding voyce: is reported to be eloquent, bold, fierce, and valiant in Armes, or a Warrior.

The



The voyce deemed small and low, doth indicate such a Creature to be fearefull, and envious. By this low voyce, is heere meant (saith the Phisiognomer) the small and faint voice, and not the big in any maner.

Here conceiue, that the voice is diuers of sound, so, as much as the voyce is a sound with an imagination, by the mouth of the creature, uttered to demonstrate any effect. But sound is any kind, proceeding of the sounding, which unto the hearing poureth a passion. And the speech is a third kind, hauing a diuersity unto either of these.

The voyce deemed small, soft in the hearing, and in a womanish maner, doth witnesse a woman-

lie

ly fearefulnesse to consist in that Creature, and to be effeminate.

The voyce heard slow, doth indicate (after the mind of the Philosopher) such a person to be sluggish in actions, rash at times, and impudent.

The voyce decerned weake, doth argue a straightnesse of the Arteries, and paucity of the spirits, which are especially caused by the meanes of cold.

The voyce decerned soft, without retching, doth indicate such a person to be gentle, and tractable: applyed vnto the sheepe, for the similitude of the voyce: euen as the others, applied vnto Beasts of like condition.

The voyce heard grosse and high, doth indicate a hotnesse of the heart and Lunges, and a largenesse of the Wezand, that both freely drawe and expelleth the ayre or breath, without impediment: for which cause, the voyce heard lowd, doth denote such a creature to be talkative, bold, and contentious.

The Philosopher Aristotle (in de secretis secretoris) vttereth, that whose voyce appeareth a meane, betweene a smalnesse and bignesse: is noted to be a person sapient, a foreseer, true, and iust, and these through the contrary cause.

Such a person which is decerned quicke of speech, especially if he hath a shrill voyce, is deno-

ted

ted to be a Creature vnfull, obstinate, foolish, importunate, a lyar, and euermore euill conditioned.

But if the voyce shall be perceiued or deemed grosse, or rather bigge: doth signifie such a Creature to be vnfull, hasty, of an euil nature and condition.

The creature which hath a sweete and pleasant voyce, is iudged (of the Philosopher Aristotle) to be enuious, vnfull at times, and maruailous suspecting.

The delectablenesse of voyce, deemed in a proper subiect (as the worthy Palemon) vttereth, doth indicate a dull capacity, yet a stowtnesse of courage to consist in him.

The quicknesse and hastinesse of words or speech deemed, as the (learned Albertus) reporteth, doth argue a hot complexion to consist in that Creature. The like ode Phylemon, Loxius, Palemon, and Conciliatore vtter, vnder these wordes: that whose voyce is heard, grosse, and big vttered, is reported to be vnfull, rash, and hasty in his actions, and suspected to be of an euil nature: the reason of these (is reported of them to bee) through the vntemperate hotnesse.

The person hasty in speech, especially when he hath a small voyce, is reported to bee wicked, a fole, importunate, a lyar, vnfull, and euermore

more of euill conditions.

Whose voyce shall be decerned pleasant (as afore vttered) is iudged enuious and suspitious: the reason hath bin opened in another place, for as much as the same is effeminate. Further the delectablenesse of voyce, doth denote small wisedome or simplenesse, and venerall conditions.

Rasis reporteth, that the voyce decerned bigge, doth indicate the hotnesse of complexion, but the small voyce, doth witnesse the coldnes of complexion in that creature.

The voyce perceiued rough and hoarse, like vnto the Cranes, doth testifie an enuious person, and one that retaineth a mischiefe secretly in the heart, the same person also is by report of the Philosopher, melancholike in quality.

Whose voice shall be decerned, not fully vttered or spoken with a long breath: is noted to be a vile person, through the colonesse of the hart, and peraduenture with moystnesse applied.

The Creature which hath a very big voyce, is noted to be a Seruant, vnto his owne belley. The reason of this is, for as much as the Grauo or bigge voyce, proceedeth through the debilitie of vertue, which cánot breath out the sufficient plenty of ayre, to moue the Muscles of the breast: of which insueth sluggishnesse, that such a person of the same, can neither apply his wit to any study,

nor



no; frame or exercise his body with any corporall or painefull labour.

They which vtter the voyce in cutting of the breath: doe promise liberally, but performe little, and such are knowne to be deceiuers.

They which are deemed to vtter the voice (as it were) by a mouement of the breast, sturdily big, are denoted to be manly, yet vnapt to learne, and stoute of courage: applied for the forme vnto the Lyon.

They which haue a slow and big voyce, are denoted to be quiet and merrie: such also for the most part, are knowne to bee iust persons, and gentle conditioned.

The

They which are heard to sound the voice shrill like vnto birds, are noted to be prone vnto the veneriall act, vnstable, and vaine.

A breathing discerned small and faint in voice, doth insinuate such a creature to be sad for the more part, froward and suspitious.

The creature which mooueth often himselfe, and speaketh with the mouing of hands, is thoght vncleanely, yet of a very readie wit, and quicke vtterance, and sometimes knowne to be a deceyuer. But he which refraineth from the mooving of hands when he speaketh, is of a perfect vnderstanding, of a good disposition, and of a sounde counsell.

The person which speaketh and soundeth the voice through the Nosthrils, is affirmed to be full of words, a lyar, malicious, enuious, and ioyeth in the harmes of another: and such a creature doth imitate the nature of the Ducke. This the Philognomer obserued and noted in a certaine Countryman of his.

Further, the voice heard vehement, and making a noise, as a sounde vndecently mixed, doth denote an vniust person, violent, and bearing hatred in heart. But the voice discerned slowe, doth indicate a sluggish person in actions, and sometimes hasty. And whose voice in the middle, appeareth a meane, as betweene the smalnesse and

grose

generelle, is accompted sapient, a wyse-man, true and iust.

The condition and iudgement of laughter. The xxx. chapter.

THe mind, after the opinion of the philosopher is much delighted with laughter: yet the ouermuch laughter, is blamed of most men, a laughter out of course, and arguyth beside a small vnderstanding and simple wit.



Of which, the common prouerbe rife, and often vulgated at the table is, that in the mouth of a fole, much laughter consisteth: the like re-

vaunteth Catullus, that singular Poet in this sentence:

The laughter light moued,
not trained in place;
Bewrayeth a fooles folly,
in iesture and grace.

Here conceiue, that through the Milt formed by, such a creature is procured to laugh much, and otherwise is it, when in the contrary manner, as some report. And the learned Isidore (in xx. Etymologiarum) vttereth, that the Milt to be so named of the supplying of the same: which properly lieth on the contrary part of the liuer, to the ende the same shold not consist or remaine empty. The Gaule is knowne to be an apt receptacle & bladder in the creature, which by due worke of nature sendeth or receiueth from it the choller. The Mylt are supposed of some to be a procurer of laughter, seeing by it we are especially caused to laugh. By the Gaule (if we may credit Galene) are all Creatures moued vnto ire: by the liuer, to conceiue deepe matters: by the liuer the quality moued vnto loue: through which three elements, euerie liuing creature (saith he) is sustained.

So that the persons which sufficiently laughe, are denoted (after the agreement of writers) to be benigne and gentle, quiet, beloued (for they

courteous behauiour) of all persons, yet lightly endamaged or hurted, although they be euermore carefull for any: and these beeing signes of an apparant comlinesse (saith the Phisiognomer) appliyn vnto the Sanguine and Iouiall persons.



The creature which reasonably laugheth, is argued to bee giuen to mirth, of a good quantity, but ioyeth much in the Venerial acte, especially, if the eies appeare smiling.

The diuerniuch laughter ereteles (as Aristotle writeth out of king Alexander) remoues reuerence: and hasteth vnto age in that creature: for to much, with such willingly (saith the Phisiognomer) is no societie or fellowship to be vsed: in that these lacke wit, and are nothing at all se-

ret: yet these (after some Writers) are reported to be serviceable and painfull in their doings.

Such persons which are seene seldom to laugh are indicated to be of a deepe understanding, and knowne faithfull as certaine report: and this the Phisiognomer observed and noted in sundrie honest and vertuous persons, which he knew to be searchers of deepe and hid secrets. The cause evidently appeareth, and is known to be a deep thinking and reatch, which consisteth in that creature which removeth laughter. Of whom, such a person that laugheth often (as is aforesaid) bethinketh or museth on no serious and deepe matter, nor maketh any solemne or witty discourse with himselfe.

Certaine of the ancient report, that the creature which is hardly procured to laugh, is affirmed to be witty, a foresee of matters unto himselfe, niggardly: and very studious in the Art which he dayly exerciseth: yet such a creature (saieth the Phisiognomer) is prone to be a surmiser, and irefull.

The person which is heard to laugh aloude, with a certaine noise discerned in the laughter, is indicated (by some writers) to be inverecundious, and rash in actions.

Such a creature, that (without cause procured) laugheth, and in his laughing, seemeth often

ten

ten to cough, or gape, or to draw the head awrie, is indicated to be variable of purpose and minde, unions, lightly or some crediting, and conuertible either vnto the good or euill, as Loxius, and Phylemon report.

The learned Conciliatore in his Rubricke of Phisiognomy saith, that the creature Coughing when he laugheth, or is at the instant encombred with the hardnesse and shortnes of breath, is iudged to be inuericundious, fierce, and a Tyraunt, as the like was obserued and noted by Cocles in a certaine Prince of Lumbardy.



Certaine of the worthy Phyliognomers report, that whose Cheekes are discerned often to

smile, is denoted to be of euill minde, of a peruerse cogitation, and a liar: and such persons generally are malitious and dissemblers, not to bee trusted, but rather to be doubted if we may credit the physiognomer; when the like especially is ioined with other accidents of the mind: and that their eielids appeare wrinkled together, with the eye-browes gathered as it were in a cloudy forme: such are then shedders of bloud, murderers, robbers by Sea and land, as hath often bin obserued in manie, which were the like.

He that smileth vnto himselfe when he talketh, is indicated to be foolish, and of simple vnderstanding as the physiognomer obserued in an Italian: and such are reported to abound in the Melancholick quality.

The cheekes writhing in laughter, as if it wer in the derision of another, witnesseth such a person to be arrogant, deceitfull, couetous, a lyar, prefull, and a blabber of secrets.

Such as lightly laugheth (saith M. Scotus) is denoted to be of simple vnderstanding, vnstable, vain, lightly exciting, of dull wit, grosse in feeding & seruiceable, yet in facts operations not secret.

Such as sildome laugh, and soon make an end, is argued according to M. Scotus, to be stable, wary, niggardly: yet of good vnderstanding, secret, faithfull, and glorious in his actions.

The

The condition and iudgement of the breath. The 3. chap.



THe much breath, arguerh aboundance of the spirits, & conuerso, which proceedeth two wayes, the one through the lungs smalnesse, & the other through the straitnesse of the brest. Of which the creature much breathing, is of great strength and courage, by reason of the heate resoluing the moisture, especially that being moisture, after the mind of the Phisiognomer.

The breath sent forth in due course and order,

that is, betweene (the great and small, apearing) a meane, doth indicate the quietnesse of hart, and a man in minde well pleased, as the Physiosopher reporteth.

That person which sigheth without cause, and fetched the sighes deepe and long, dooth witnesse the Melancholy to come, and that mighty to persever in that creature.

The breath appeareth cut betweene being after an order, which in the end through straitnesse of the breast, commeth forth with a heat and sighing, argueth such a creature to be encombred with thought, and the disquietnesse of mind, And the same to be mixed to some euill, if the head especially shake withall.

That person which with the sighing, drawth the eyes awry, is iudged (after the minde of most writers) that hee then bewaileth the matter come unto mind, deuising with himselfe in what manner he may aptliest bring about, and compasse or atchieue the same.

The creature which breatheth with a certaine noise through the larger opening of the nostrilles, doth then indicate cruelty, brutish furiousnes and violence to commit vpon: which of Aristotle is applied to the passion.

The breath passing forth troubled and thicke, as if the same were after a course of running, or through

through some strong accidents: doth then denote such a person to be violent, vnquiet, hasty, and pitifull.



When the breath shall bee deemed short and thicke, and through a much cutting off stopped between: such a creature (of the Philosopher Aristotle) is iudged fearefull, weake of courage and strength.

That person which (with the sight and countenance) seemeth as he were bereft, with a certaine godlinesse and pittifulnesse: such a one (saith the Phisiognomer) is iudged to bee then taken and wrapped with the furious passion of loue.

The singuler Philosopher Aristotle vttereth, vnto

vnto the mighty king Alexander, that when he saith, you shall see a person much and long together beholding: yea, and earnestly looking on your face, and that when you againe behold him so looking, is of the same abashed, and therewith blusheth, and giueth specially (at that instant) a sigh against his will, and that teares appeare standing in his eies: such a person vndoubtedly loueth and feareth you. But if you see the contrary vnto this, then iudge that creature to regard you little: and to be one, that is both enuious and disdainefull.

The breath deemed loud, but between, and the sigh appearing the like, doth witnesse sorrow, and heauinesse, for some losses happened to that Creature.

Hipocrates, Galen, and certaine other Phisitions report, that the breath perceiued passing forth cold by the mouth and nostrils, in a sharpe sicknesse: doth insinuate death, shortly after to ensue.

Ptolomeus paruus vttereth, that he which often weepeth for no cause reasonable, shall alwaies be pale and needy.

The breath (by report of Michael Scotus) coming out so soft, that the same can scant be heard, doth denote such a person to be greatly encombred with thought: which condition of thought, the eyes in a manner will declare.

The



The breath which is deterned sometimes still, and within a good while after, is drawne (and fetched in) ouerfast: dooth argue such a creature (as that Scotus writeth) to bee then occupied with a present great heauinesse of the mind.

The head if it shaketh vp he sighteth (according to the mind of Scotus) then for the weight of the matter euill handled, and euill spoken off, it argueth him to be sorry.

If he doth the like, with the eyes intentiue or steddy loking, such a person bethinketh him rather of the euils then repenteth him, as Michael Scotus writeth.

The breath heard light, breathing out by little

and

and little without noyse, dooth denote (after the mind of Scotus) such a person to be of an vpright mind.

The person which is heard to breath loud, and smileth withall: is iudged (of Michael Scotus) to be furious and a drunkard.

Such a person deemed breathing, troubled, and thicke, as though he had lately run, is denoted to be wilfull, foolehardy, irefull, and of a wicked mind, desiring all things what he seeth, and talking of all things that he heareth.

He which breatheth on high, and that the breath seemeth to passe through the nostrils thick & quick, doth argue such a creature (after the mind of Scotus) to be fearefull and sorowfull. Such also are noted to bee effeminate, when as the other notes fortifie the same.

The breath so comming forth, as if the lubies were encombred with the hardnesse of fetching breath, such a Creature is reported (of Michael Scotus) to be simple, of a peruerse minde, full of words, and desirous of all things that he seeth.

The forme and iudgement of the chin.

The xxxij. Chapt.



The chin deterned very long, doth argue the abundance of matter, in that by reason of the coldnesse, the same is lengthned out: of which such are knowne to bee irefull, cruell, and pally: yet these sometimes are found to be full of words, and sometimes boasters of themselues, as both Palemon and Constantine write.

Such which haue the chinne formed small and short, are persons especially to bee eschewed: for besides

besides the other conditions consisting in them, such are vncurteous, yea, rather rigorous, full of wiles and enuious: for these (of Palemon) aptlie apperteine vnto the Serpent.

We conceiue, that Philognomy and Paulmestry, are more manifested of experience, than by reason: yet somewhat may be vttered, of the principaller membets: which expresse the greatnesse and smalnesse of matter, from the beginning of generation.

If the chinne be sharp or formed into a round manner, doth indicate effeminate conditions and a feeble courage: in that this is, a feminate note, as Pythagoras vttereth. For the mans chin after nature ought to be formed in a square manner, and not round.

If the vnder chin be verie fat, that the same reacheth downe to the throate, doth indicate much great luxury to consist in that creature: if a pit or hole be especially discerned in either cheeke.

The chin formed of a decent or comely bignesse doth denote such a person to be prone vnto the venerall act: yet iudge him to bee much bound vnto God, for the guifts sent him. Here conceiue (saith the Philognomer) that the chin aught to be formed neither too round nor ouer sharpe: but in meane manner vnto a squarenesse.

The chin deserued ouer long, doth inuite



most wicked creature, very talkatiue, and a whisperer, yea his minde altogether occupied with deceites: as the like, the skilfull Phisiognomer obserued and noted in a certain French man, which was very malicious, a great deceiuer, and exceeding couetous (as all of that nation) beware them selues to bee: especially prone vnto frauades, and great deceites.

The Chinne at the lower ende, semi-circulated, that the same expresseth a double semme, in such manner, as this be not too much nor too deepe dented in the middle: doth then argue (as certaine report) deceitfull conditions to consist in that Creature. But this knowne to be a note

of Venus in that place (after the mind of the Phisiognomer Cocles) and such a person like formed, shall purchase with men, great favour and grace. As the like Cocles experienced in many subiects, which were knowne to bee lasciuious, and that haunted the company of Harlots: yea, these with the Cynedi, had sundry times doing, and suffering. There be some which haue a pit formed on breadth, and by an equall line stretching, as on length, that more corroborateth the phisiognomers sentence.

The chin formed so crooked vp, that the Lips seeme as they were standing in a valley: doth denote the rudenesse of wit, vnfaithfulnesse, wicked conditions, and sometimes such are knowne to be theeues, vnlesse old age cause the same, through the losse of many teeth.

The singuler Aristotle in certio de Animalibus, vttereth: that such which haue the chin bended, do lesse war bald, and shed fewer haires then other Creatures.

The chin formed sharpe, and thin or slender, through an emptinesse or lacking of flesh: doth indicate a bold and stout, or outragious person, and vnfaithfull.

The chin formed large and bigge, through too much quantity of flesh: doth witnesse (after the minde of M. Scotus) such a creature to be quiet, or

a meane capacity, dull of wit: yet faithfull, secret, and conuertible, either vnto the good or euill.



The chin formed sharp, & sufficiently full of flesh: doth denote (as Michael Scotus reporteth) such a person to be of a good vnderstanding, lofty minded, and one that feedeth sufficiently, & bold in actions.

The chin formed, as the same were parted in two, by a certain valley or dimpling in: doth argue (as Michael Scotus vttereth) that person, to be of a grosse wit, vaine, lightly crediting, a great surmiser: yet congruently seruiceable to another, quiet, and secret (for the most part) in his doings.

The chinne deemed sharpe, and thinne in the quantity of flesh: doth (after Michael Scotus) denote such a Creature to be bolde and courageous, a Quarreller sometimes, and lighter, fearfull, disdainfull, weake in strength, and contented (after

a manner to serue, for the reliefe of liuing.

The chin seen croking vp, with a hollownesse in the knitting of the Iawes, and leane of Flesh, that the same appeareth, as it were formed sharp: doth witnesse (after the minde of Scotus) such a person to be wicked, enuious, of a simple wit, a niggard, deceitfull, soone angry, fearful, a surmiser, bold, proud, a threatner, a betrayer, and a theefe: these hitherto Michael Scotus.

The condition and iudgement of the Beard, The xxxiij. Chapter.



THe Beard in man (after the agreement of the ancient writers) beginneth to appeare in the neather Iawe, which so ascendeth toward the Temples,

Temples, through the heat and moysture carried vnto the same, from the roote of the head, drawn from the Genitours, which leade to them especially, the Sperme from those places: which note is, by reason the spermaticall veines doe extend vnto the same place, as the like appeareth in them, which ouer-much exercise meating, whose faces by the meanes are after mightily crazed and altered.

As touching the womans testicles, in that these are but weake, for the same cause are they knowen not to be bearded. And such testicles which are found to haue these hotter then the rest, haue also somewhat of the reflexed matter, from the same place, whence the Sperme most chiefly commeth. This reflexed heat (saith the Conciliatore) dealeth with it the moysture, of which in them are engendered the thin and small haires of the Beard: and this especially verified in them, which vse often & very much coeating. For which cause the sanguine bodies that haue a thin beard, and mean of length: are indicated to be creatures, which often and greatly desire to coeate; through the abundance of the heat and moisture containing in them them.

The Beard in man, after the minde of the Philosopher, beginneth to spring out and appeare after the yeeres of age ripe by little and little,



appearing from day to day, and then beginneth the haires to appeare and growe on the [illegible] of both kinds.

Yeare conceiue saith the phisiognomer, that such haires doe proceede and appeare through the superfluous nesse of meates, and the fumolities of them, which daily ascend on high vnto the parts of the Iawes, much like to the smoak of an Ouen heated, that passeth so long through the Chinkes

of

of the same, vntill those passages, through the heat are wholly stopped, that no more smoake can after passe through them. Euen the like do the fumosities of man issue forth, into the manner of haires: which are properly named the hairs of the Beard.

The colour of the Beard, doth sometimes expresse the qualities and quantities of the humors, yet hitherto hath not the same beene heard of, that any man saw a flaxen white Beard: for as much as the flegmaticke humor is not found so mighty, as to engender haires of the like colour, through the depraued and lacke of naturall heat, to elevate the sufficient matter vnto the engendring of the like coloured haires.

Here perhaps some will argue and affirme, (saith the Phisiognomer) that there is sundry times seene Women bearded, yet these are not found of a flegmaticke qualitie, but rather the same doth happen in that the humors are so subtil, that of Nature such are procured to be hot. For out of these Creatures doe haires spring, yea they sometimes appeare on their Iawes, but properly these appeare about the mouth, where the more heate doth abound: and such Women (seene the like) is named of all men bearded: here conceiue (saith Cocles) that the like Woman found, is iudged to be very luxurious through her heat, and

most quality: of which the like Creature here, is not onely strong of nature, but to bee of a stout courage, and manly in her facts.



The perfit woman is known to be sufficiently naked of haires, especially about the mouth: such a creature after Phisiognomy, is reputed to bee of a good quality: that is to say, bashfull, fearefull, honest, weake of courage, gentle of behauiour, and of iudgement.

Heere

Here (saith the Phisiognomer) doth a solemne doubt arise, and the same is, why men are seene bearded and not women for the more part, which doubt seemeth to be put forth by the learned Gulielmus Nurice: to which Cocles answereth in this manner, that the same may bee gathered to proceede, of the efficient, the materiall, and finall cause: for as much as these properly serue vnto an ornament, and comely beautifying of the Woman: and in curtie kinde, the Males are seene comelier beautified with the same, than the Females. Which condition of the haires, properlie serueth vnto a defence of the lalues in man, that the Woman (for the like defence and necessitie) nothing needeth, at the least so much as the Man: through which, the sense of feeling is knowne to be of greater force in Man. So that the Man by this reason, may better endure to goe bareheaded, and naked in other partes, in the bitter cold weather, than the Woman: and suffer greater harmes on the Bodie, than shee may, without harme to ensue. A stronger reason may be tendered and giuen of the efficient, and materiall cause, seeing the Males in generall, are knowne to be hotter than the Females. For which cause, the Fume in men, that is the matter procuring the Haires, is found both more and mightyer, than in women: which seeing the same is knowen

not able to be consumed: for that cause (God and nature together) ordained two apt places in man, for the passages of them; as the one, by the head, and other fitly by the chin and iawes, which forme the beard of man. Which manner of fumes consisting in the woman, for as much as they appeare not to bee so many and mighty, as well knowne they are to rest in the man: for this cause are these properly and naturally sent forth by the head. And a note of the like effect, wee sundry times know and see by Women found of a hot and moyst complexion, that appeare bearded: wee see contrariwise, that in the colde and dry men these (for the more part) haue very little or no Beards. By which reason we gather (saith the Physiognomer) that the seemely Beard wareth not in the gelded person: for as much as those parts haue then lost the benefit of their better qualitie, through which, these should engender the hot humors and fumes, that properly are the matter of the haires in them. And by a like reason of the former wordes it appeareth: that the thicknesse of the Beard, and great hairinesse in general, is an euident note and iudgement of the substantiall heate and moisture, and of naturall strength consisting in that Creature.

Heere may this argument also be proponed, that seeing Children are knowne to bee hot and moyst,

most, why they ware not bearded as men: to which the Phisiognomer thus answereth, that the smoky superfluousnesse, which is the especiall matter of the haires that issueth from the heade, & other parts of the bodye, doeth passe and serue for their increase and nourishment. The like affirmeth that singular Constantine.

Conteine (saith the Phisiognomer) that how much the force and plenty of heat consisteth, by so much more the quantity of haires succeds in that partes. For which cause, a man must carefullie beware of those, which have much abound in the store and plenty of haires on the body, when the complexion of such is especially found moist.

Cocles willeth a man to beware of such which have red beards, for that the said colour indicateth an abundance of adustion, and a mighty hotnesse to consist in the creatures: through which, such are knowne to be luxurious, deceiuers, and liars: and in them (by report of the Phisiognomer) doe the principall heapes of vices rest, vnlesse that grace and godly education, seeme otherwise to contratie the same.

The beard decently comly, and well fashioned, doth insinuate such a creature to be of a good nature, of reasonable conditions congruent to all thinges, and manured after his bringing vp. Contrariwise iudge of those which haue the beard not seemely formed,

formed, or evill fashioned in the length, as appeareth in the gelded persons, which after these are deprived of their genitors, be then greatly changed from the nature of men, into the condition of women, as reporteth Aristotle, in libro de Animalibus.

Cocles observed in sundry subiects, which having long and seemly beards, after certaine yeares, fell into a frenzinesse, and some of them to be mad foolish.

He further saith, that he knew sundry persons, which having very long beards, fell from good estate, unto oppressed miseries, yea he also knew certain noble persons, which were expelled their native country of Italy. The like judgement (saieth the Phisiognomer) may we also beare of hoary beards, as afore saide in the Chapter of the haires in generall, so farre forth as their nature is then knowne, to draw nere the truth.

Of which the Phisiognomer Cocles willeth the Princes and noble personages such him, to beware of such persons as weare thicke & long beards, in that their faces then cannot bewray or open the passions of the minde, nor the changing or altering of colours, can perfectly bee discerned in these: so that their deceits, and coloured pretenses may be covered and lie hid by that meanes. Yet do I not disallow the wearing of long and thick beards altogether,



togither, but that the same may laudably & very well bee become, without any such crime to bee found, and lying hir thereunder. For wel known it is, that sundry Realmes allow, and customably weare long beards, as the Medians, the Grecians, the Germaines, and sundry other Countries, through the generall influences of the Heauens, which procure or cause new conditions and alterations of apparrell, as the Phisiognomer obserued and noted of the force and effect of the great coniunction that hapned of the vpper Planets Saturne and Iupiter in his time: which thus mette toge-

togither in the yeare of our Lord, 1484. and in the last degree of Scorpio, whose mightie effect in generall, continued vnto the yeare 1504. being the tenty day of June. To these, that feare vil Planet Mars, which haue stay with them 20. yeares together, denoteth as he reporteth, lamentable commotions, bloody Battels, the erection of kingdomes hasty tumults of the people, new kinges elected, conspiracies attempted, dissemblinges intended, wicked treasons practised, pittifull Burnings exercised, grieuous spoyles vsed, the waisting of Countries attempted, with other greuous and lamentable matters long to report, &c.

The forme and iudgement of the throat.
The 34. Chapter.



The throat cléere and white, whether it be lean or fat, argueth such to be vainglorious, fearefull, enuious, lasciuious, prone to lying, congruently wary and circumspect, yet very ýefull and long hating, if we may credit Michael Scotus.

The throat leane and thin, so that the vaines appear, argueth (after the mind of M. Scotus) hard fortune, to be fearfull, sluggish, a grosse feeder, lightly crediting, weake of courage, and contentible either to good or euill.

The

The throat rough, denoteth an vnconstant person, a trifler, full of wordes, & pleasaunt & idle talking, applied for the forme to the birds.

If the canell bone of the throate, with the sinewes eminent, and lightly moving withall, indicateth such a creature not only rash of his tong, but occupied in haughty cogitations. And when this person hath well filled himselfe with Wine, doth then mourne, and is also suspitious, prone to ire, and of himselfe by property a sad dreamard.

The canell bone of the throat scene, eminent or bearing out, doth indicate a sluggish person, iniurious, and slowe in his actions, after the minde of the Phisiognomer.

The canell bone of the throat well fashioned, and comely in sight, argueth strength, stoutnes of courage, nimblenes in actions, and indued (by report of the Phisiognomer) with wisedome.

The xxxvi. Chapter.

COnceine (saith the Phisiognomer) that the neck is sometimes taken and vsed for the whole, conioyned to the head, in the forepart, and

like



like in the hinder part. But this sometimes vsed and taken for the hinder part, in the Diameter or space where the eares are scituated: and this part of him is deuided into two partes. So that the part nearer to the head, is named the nape or hinder part of the necke: that is, the top of the necke behinde, where the beginning of the sinnewes is placed. Yea, the nape or hinder part of the neck, is vsed or taken with some practitioners, for the whole necke, as hereafter shalbe alledged and vsed of the Phisiognomers.

But the Phisiognomers in their iudgements, doe distinguish the neck, and nape in the hinder part. For in the fore part, they take vnder the weasand, the throat-bole, and whole throat gutter

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the roote of the conioyned, according to the minde of the philosopher. The like words vttreth Isidore in libro 11. cap. 1. This named the necke in that the same is formed stiffe, and round as a pillar to beare vp the head: whose forepart of him, named aptly the throat: and the hinder part not without good reason, the nerke.

This singulet Isidore reporteth, that such person hauing the nerke formed bigge, not by reason of the fleshinesse, but through the bignes of the bones and sinnewes, is denoted strong of body, applied for the same vnto the male kind, and according to the conditions of the spirite, in that the male after the kind, is knowne to haue a big and liuely necke: the same neither short nor formed to long, which by agreement of the most Philognomers indicateth a hot quality and boldnes in that creature.

The second note seemeth to be, that such hauing the neck formed long and slender, are iudged to be feminine in conditions and weake of corage. The nerke discerned big and liuely, as aforesaide, doth denote the strength of the Brain: and by the consequent, a hotnes of the heart: as all men are like knowne in their kind.

The nerke long and slender, signifieth the contrary vnto the aboue saide, that is, the weaknes of body, and to be found heartles.



Such hauing the necke formed big through a fleshinesse, and not by reason of the bigenesse of the sinewes and bones (as Rasis addeth) found hard and strong, are knowne to bee fearfull, applied for the same vnto the apparant congruency of the fearfull Bulles, prouoked or stirred to ire, which then haue such a forme and condition of the neck: and as Rasis addeth, such also are knowne to bee rash and hasty in their deeds.

The necke deemed sufficient big, not by reason of the fleshinesse, but through cause of the sinewes and Bones, and sufficient long seene, are reported to be bolde, and stoute of courage: applied for the forme, vnto the stoute Lyon. This especiallie is verified, when the Head and Necke

is orderly proportioned, in such manner, that the same be of a meane bignes, as the learned Conciliatore and Constantine write.

The forme of the head, if the same shall be of a meane bignesse, and the necke formed semewhat bigge, doth indicate a goodnesse of the quality and disposition.

If the head shall be discerned small, & the neck seene bigge, doth denote the abundance of matter, and the superfluousnesse of the same: the lacke also of the Vertue performing, in the due proportion. Such a beade (as certaine report) is manie times grieued with much pain, and the Cephalick passion.

The necke discerned very long and slender (as aboue uttered) is iudged fearefull, applied for the forme vnto the Hart, in that the Hart is knowne to be a beast very fearefull, and hath a verie long necke, and small formed, in the respect of his bodie and greatnesse.

Yet the necke formed slender and long, and that he beareth it vpright in his going, dooth indicate not so much fearefulnesse to consist in that person, as aboue reported of the Hart.

The necke seene very short, doth innuate such a person to be a deceiuer and very crafty, applyed for the forme vnto the Wolfe. And this note heere taken of the apparant manner seene, both in men

and

and beastes: in that a person minding subtiltie to set vpon another, whether the same be his enemy, or otherwise attempting vpon pleasure, doth then wisely drawe and shrincke in the necke, for the more shortning of the same, that hee may not so sone be espied in the stealing vppon: as by alike we daily see in the Cat, when she (with the necke shrunke in) stealeth by little and little on the Mouse.

Certain report, that the neck formed long, signifieth the feet to be long, and the necke seene slender, doth indicate the feet to be slender.

The necke hollow behind, and deepe withall, doth denote a weakenes of the sinnewes and sicknesses to ensue, according to the knitting of it in that creature.

The necke formed very fleshy, doth witnesse such a creature to be a lyar, using filthy excesse: & a meane necke seene, doth indicate the goodnes of nature to consist in that creature.

The nape of the necke, next vnto the heade behinde, if the same be found hairy, doth inuate such a person to be strong and stout of courage, in that this note appeareth to be a hotnesse, consisting in that person.

The neck formed long, and hauing a meanesse in the proportion, doth indicate malice, and indignation to consist in that person. And certaine

report, that such a creature to be a fole, weake of strength, fearefull, and full of words.

The necke big, with a certaine length, yet not very fleshy, denoteth a strong person, stout of courage, a boaster, and proud, as Conciliatore reporteth in his Rubricke of Phisiognomy.



The necke formed stiffe and strong, argueth vrefulnes, hastines, and vnapt to learne. The good disposition also of the mind & humanity, they say negatiuely to concurre vnto such an operation.

The neck with apparant sinewes, and ill shaped doth witnesse by the report of the Phisiognomer) a foolish person, and vnapt to learne.

The necke decerned so loose, that the same seemeth to leane vnto the one side, dooth insuate such

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a creature to harme those, that are not able to resist, wilfull, and deceitfull, as the learned Conciliatore reporteth.

Such that about the ioynt of the necke aboue, are scene ouer fleshy, be those which haue the knot bearing out, and the neck hardly mouing: and be also without sæling, to exercise the same orderly: yea, such are knowne to be dul, and vnapt to exercise good workes: yet these in the euill or wicked actions, and to do iniuries very prone & forward: as afore in another place the Phisiognomer obserued.

And certaine Apostates and Princes this Coeles noted, that mooued their neckes neuer vnto the right nor left side, without the mouing of the whole body togither: and such were known to be double tongued, dissemblers, and very wicked. But such hauing the contrary to this, is of another disposition, that is, honest conditioned, and of gentle behauiour.

The necke formed long, with a largenes in the posture, denotes such a person to be vsefull, & vnapt to learne, applied for the forme vnto the grunting Sow.

The necke bigge and fleshy, and short withal, doth argue such a person to be a fole, and a verie great seeder.

When a certaine bearing out shal be betweene

the knitting of the shoulder points, and beginning of the neck, that the growing out of the knottes be sharp: doth indicate such a Creature (for the most part) to be proud and arrogant: as the Phisiognomer Cocles noted many the like.

The necke declining or leaning vnto one side, doth innuate such a creature to be of a dull capatity, and vnapt to learne.

The necke bearing too much vpright, doth argue that creature, not onely to be vnapt to learne, but high minded, and selfe-willed: and one that will not be admonished of nothing he doth.

The neck decerned stiffe, and as the same were immoueable: doth like declare such a person, to be vnapt to learne, and vndiscreet in his doings, by which note (for the most part) such are knowne to be fooles.

The difference betweene the mouing and not mouing of the neck, is easily discerned: so that the neck appearing fast or stiffe, or quick mouing, doth witnesse the more foolishnes to consist in that creature: but if the same appeare stiffe, and in a manner fired, doth demonstrate dull capacity, and the vnaptnesse to learne.

That you may not much erre, the Phisiognomer doth here discouer and open, that there bee some (which minding to hide this note) in them the rather to beguile the Iudger: do vse customa-

bly

bly and oftentimes in the day, to rubbe and chafe well their necks with a warm linnen cloth: wherby these may moue and turne the head hither and thither, somewhat the easier in couering by such meanes their folishnesse. As the like note the Phisiognomer obserued in a certaine Cittizen of Bononia, in Lumbardy, which Creature besides as he talked, many times smiled to himselfe. So that by this appeareth, that the stiffe turning of the necke, is a note of the proper folishnesse to consist in that creature: by the report of the Phisiognomer.



The nape of the necke from the ioynt vnto the head decerned rough: doth denote such a person

so

to be very rude conditioned, and luxurious. But the white neck seen rough, doth signifie a dullnesse vnderstanding and rude wit: as Conciliatore reporteth in his Rubricke of Philognomy.

The necke bending vpward toward the head, doth demonstrate such a Creature to be arrogant, stubborne in actions, and void of honesty: as the learned Conciliatore in his Philognomy declareth.

When you shall decerne a lowenesse of the neck, with a certaine gathering of the Lippes vnto a laughter, and that the eyes appeare out of order in the rolling, with a certaine lightnesse of countenance shewed, in the sitting or standing of the creature, and a trembling voice to rest in him, doth not onely indicate an effeminate mind: but euil conditions to consist in him, after the mind of the Philognomer.

The neck decerned bending toward the breast: doth insinuate such a person to be much encumbred with cares: yea, this creature for the most occupied with niggardship, and sometimes mooued (with that euill vice) of malignity.

The necke also varied (saith the Philognomer) according to the knitting of the other members in man.

The necke seene bowing downeward, as the learned Conciliatore (in his Philognomy) writeth,

teth, doth indicate a foolish person, a niggard, froward at times, and knowne he is to bee neyther simple, nor of an vpright mind.

The neck decerned leaning vnto the right side, doth denote such a person to be witty, of semelie manners and conditions, and circumspect in the affaires that he attempteth or goeth about. But the selfe same leaning vnto the left side, doth argue such a Creature to bee currish or churlish, rash in his actions, and foolish: as the learned Coniatore reporteth, in his Rubricke of Phisiognonny.

The neck formed strong and very big, whether the same bee of length, and that this hardly turneth: doth insinuate such a person to bee a greedie roller, and gatherer of goods together, howsoeuer the same be.

The neck decerned croking (after the breadth of the Bodie) as eyther from the right or the left side: doth denote such a Creature to be full of wordes, deceitfull, wily, and vnfaithfull: as the same, the Phisiognomer Cocles obserued in many subiects. For which cause, this Cocles warneth a man, especially to eschew the fellowship & company of such, which of nature are wry necked, and haue a drawing in, or narrownesse to be decerned betweene the shoulder poyntes: in that these are knowne to be wicked persons, enuious, fraudulent

lent and hypocrites: as the same, the Physiognomer Cocles obserued in sundry of the obseruant brothers in his time, and in many Melancholicke persons.

The necke formed in a mean manner, both in the bignesse and length: doth demonstrate such a person to be strong of nature, apt to learne, and of a singuler wit: but these oftentimes are knowne to haue a subtill or crafty wit, and to be deceitfull.

The condition and iudgement of the shoulder points. The xxxvi. Chapter.



Here

HEre conceiue (saith the Phisiognomer) that such persons hauing the shoulder points sufficiently distant from the knottinelle or spondile of the neck, which first appeareth aboue the sholders, where the sholder points or neck are continuated, and not to neare ioyned to it, are of a good nature, and hauing ripe or good senses, and by the consequent of a good vnderstanding. The Philosopher in Methaphoricis, vttereth a reason of this, saying: that the shoulder points being sufficiently soluble, that is, sufficiently distant from the spondile or knottinelle: in such manner, that the space betweene them be equall: do denote that such individuates readily receiue, that is, easily the sensitiue motion. For these haue the note or sensitiue power easily moueable, that is, lightly reductible from the power, vnto the act of perceiuing. But such which about the spondiles of the necke appeare hidden: are noted to be persons lacking wit, forasmuch as these hardly (being soluble) which about the knottinelle are deemed weake, to receiue the motion of the senses.

The Shoulder pointes deemed sufficiently distant asunder, doe denote such a Creature to bee liberall after Nature, applied for the same, vnto the decent apparancy and forme: for that liberality, answereth and agreeth to such a forme: and the like formed, are the Shoulder-

points

points of the Lion, by the report of the Physiognomer.

The shoulder points nære adioyning together, do contrariwise signify niggardship, and vncomtesie to rest in that person.

The shoulder points appearing sufficiently distant asunder, and decently spaced from the knot or ioynt of the neck, argueth such a person to be of a simple perseuerance and vnderstanding, and by the consequent knowne to be a dullard, as the learned Aristotle writeth.



The

The Shoulder-points (after the minde of the Philosopher) well brawned with an eminencie or bearing out of the flesh, and these strong formed, are applyed after Nature, unto the Male-kind. Forasmuch as the nature of the muscle, is to possesse the ingendred hotnes strong, and of the reason of the heate is thus formed, to encrease the forme of the members, according to every Diameter.

The shoulder-points discerned bigge and large in forme: doe indicate a hotnesse to consist in that creature. The strength of every person consisteth in the sinnewes and bones, for which cause, when the muscles are sufficiently armed Fleshy, then must needs insue a mighty strength, to consist both in the sinnewes and bones: of which, the spirit conteyned in such an habitude of body, may well exercise, and attempt or do straunge actions, if neede requireth.

Of which, Rasis reporteth, that the Shoulder-points discerned large, do indicate a strong person, of an honest minde, of good conditions, and perfect understanding.

The reason of this is, in that through ȳ bredth of the shoulder points, the muscles are indicated to be large and strong: proceeding from a strong beginning, that is in the braine, wher the beginning consisteth of the sinewes, and the seate of the spi-

rites,

sits. So that of necessity, the same of the heart must be capeable to the retaining of the goodnes of the senses, as the Phisiognomer saith.

The muscles weak of strength, so as the shoulder-points appeare flat, and (as it were) covered with a softnes of flesh, argueth a flegmatick quality of the contrary nature to resist that creature: and if these appear without softnes, they import the like quality, as saith the Phisiognomer.



Rasis reporteth, that the shoulderpoints formed thin, indicateth the smalnesse of wit and understanding.

Cocles

Cocles reporteth that he knew and saw sundry women in his time, which drew by Art, & through their bestiall impayments, the shoulder-pointes so neare together, that they formed in a manner the like, vnto Os ventris, in the part behind: and they garnished or beautified these with Cosmeticall waters. This Cocles also noted sundry Italians, and fond French men, which he aptly nameth (by that by-word) Hermaphroditi, that exercised the like practise with their shoulder-points. A matter which seemeth in my opinion, incredible to be exercised of any faithfull Christian, but the Phisiognomer seemeth truly to vtter, what hee saw and knew in sundry places.



The

The bearing of the heads of the shoulder points very faire out, doe denote crookednesse to consist in that creature: which manner, Aristotle reporteth vnto King Alexander, to be a note of rigorousnes and vnfaithfulnesse to dwell in that person.



The Phisiognomer Cocles vttereth of experience knowne, that hee seldome saw any person beeing crooked,

crooke backed, which were of a good nature: but that these hauing the like bearing out, or burthe on the shoulders, were rather Trayterous, and verie wicked in their actions. And such (saith the Phisiognomer) were knowne in his time, to bee the founders of all wicked deceits, yea wily vn de miners and gropers of the people, and had a déepe retching wit, and wylie fetches, in wicked actions. So that it séemeth impossible after Nature, that such deformed persons should possesse in them laudable actions, forasmuch as the spirite conuered in such an habitude, dooth yéelde a retrograde forme and property: which (saith the Phisiognomer) is knowne for the most part to bee Melancholicke. For which cause, a man ought carefully to beware and take héede, of fellowshipping or kéeping Company with such vnfortunate persones, for the abouesaide reason and Worke of Nature. For these (sayeth the Phyisiognomer) are the like to bée eschewed, as a man of skill would refuse and shun the companie of a person lacking any chéef or principall Member of the Bodie. And the like Aristotle (in secretis secretorum) saith, that a man ought verie diligently and carefully to beware of such an vnfortunate person, lacking any speciall member, as much as he would of his most dangerous Enemies.

The Prouerbe also warneth vs to beware of

the creatures marked: and in another place, of the persons marked in any member, that a man trust not them. The reason is, for that the Spirits like insue vnto the forme of the body, so that out of an euill shaped body, can no lawdable actions proceed or be caused, as afore vttered: and this of him vttered Phisiognomically.

The Philosopher also vttereth, that the great number of Children liuing, is cause many tymes of the ill hap of Parents. For these lacking prouision, for their naturall sustenance, are caused to worke mischiefes not tollerable by lawe. For the Phisiognomer learned, and saw sundry times that diuers fathers of many Children, not able to prouide sustenance for them, were constrained through great nede to steale, through which practise exercised, their Children like endeuoured, for the helpe of their parents nede, and confessed alyke matter at the place of execution. So that the Philosopher giueth or sheweth this, not as an inforced precept, but rather perswadeth, that in the cause of a necessitie, the same to be procured as a rule in miserie: which to the beholder may lyke appeare. And the Mother Philosopher Alculanus vttereth, a sum of the matter afore taught.

Ben se voria plicar li cinqui rami,
Metendo el primo fra le do piu apresso,
Dicendo

Dicendo hor toi poi che tanto mami,
Poi laltre cinq; del finiſtro tronco,
Volatere in verſo gliochij de ſi ſteſſo,
Chi mai ſi fida in roſſo guercio e cioncо.

By which he concludeth, that no truſt is to bee had, in thoſe women and men, being red of colour, and gogle eyed, or one eyed, and bunch backed alſo: the reaſon is allcadged in the ſame booke, where he reporteth theſe wordes.

Quando tu vidi quiſti zoppi e glombi
Impio ſo el ſegno de la parte,
Et anche quiſti cum li flexi lombi.
Defecto corporal fa lalma ladra,
In pegiorando dicon le lor carte
Sonno ſuperbi, e de la mala quadra.

The Philoſopher Ariſtotle, in Methaphoriſis ſaieth, that the ſhoulder pointes not in due meaſure formed, are noted to bee craftie and deceytfull: applyed vnto the paſſion, and feminine kinde. But the ſhoulder pointes well proportioned in due meaſure, doe indicate a faithfull, iuſt, and ſtrong perſon: yet the relation of the commenſuration, muſt be reduced vnto the good motion, and good neceſſitie, that is, vnto the good



complexion, which is caused of the good birth, and good forming of the nutritiue or formatiue vertue in that creature. So that this is to be reduced, neither vnto the Masculine, nor feminine kinde: but rather to be applyed vnto the good or euill qualities of the body.

The shoulder-pointes well formed, both in the length and breadth, doe denote a good disposition and nature, to consist in that Creature: after the minde of the Learned Conciliatour.

The

The shoulder-points discerned thin, in the composition of nature, do signifie such an one to bee a niggard, couetous and fearful in attempts or Enterprises.

The shoulder points beeing formed vnequall, signifieth the vnequall actions of such a Creature: and dull of capacity.

The shoulder points being thin and leane, doe witnesse (as Michael Scotus reporteth) a weake person, feeble of courage, fearefull, not wel bearing or enduring earnest labour, lightly crediting, quiet of behauiour, and conuertible either vnto good or euill.

The shoulder points formed large and bigge, through the flesh, signifieth (as writeth Michaell Scotus) a strong person, faithfull, yet a niggarde, grosse of wit, feeding, simple, well enduring painfull labour, feeding sufficiently, and willingly desiring quietnesse.

The Shoulder pointes appearing bended inward, doth intimate (after the minde and opinion of Scotus) such a person to be wary, sluggish, and after a manner ingenuous, secret, and an vndergroper of men.

The Shoulder-pointes discerned flat lying, in a manner to the bodie, do signifie (as affirmeth Michael Scotus) a simple person, a niggard, Laborious, modest both in his talke and feeding, and

quiet of behauiour: yet credyting lightly, and conuertible eyther vnto the good or euill.

The shoulder points decerned vnequall, that the one be bigger or larger than the other: doo denote a sluggishe person, of a grosse wytte, of a dull capacitie and vnderstanding, simple, grosse in feeding yea a nyggard, deceytfull, a betrayer, bolde, and hardly credyting: if wee maye credite Scotus in these.

The shoulder pointes seene farre bearing out, doe wytnesse suth a person (as affirmeth Michael Scotus) to be of an open lyfe in his conditions: that is to say, vaine, simple, vnstable, a lyar, enuious, bolde, vnshamefall, and a brawler.

The iudgement of the Armes. The xxxvii. Chapter.



THe Armes so long, that the handes reache vnto the knees, doe denote the subtilnesse of wit, arrogancie, and the desire to rule. Aristotle reporteth, that these notes seeme to signifie boldenesse, honestie, with a liberalitie.

The lyke long armes some suppose, that the mightie king Alexander had. Nor it is vnlike to that, which the sonne of Zacharie affirmeth,

that in some to argue arrogancie, and in othersome a desire to rule and gouern, and in both a boldnesse and stowt courage.

The selfe-same reporteth Albertus in de Animalibus, and in compendio suæ Theologiæ: and like Hieronimus de Manfredis, and the Learned Rasis. For that lengthening out, and longnesse of the armes, proceedeth of the great heat of the hart, with a moisture proportioned, which is the cheefest cause of the lengthning out: as may well bee comprehended by the former Wordes of the Phisognomer.

When such a length or longnesse is extended vnto the thighes or hammes, it doth intimate wicked conditions, and such as reioyce at other mens harmes, in that those persons are ertéding malicious and enuious. And some affirmeth (that this note) doth argue fearfulnes, also to be ignorant and a louer of discord.

Such which with a grædie desire to meate, doe bring the mouth to the hands, being especially caused through the shortnesse of the armes, and euill forme of the hands, not orderly wrought, are iudged to be wicked and enuious, for that enuy is the daughter of coldnesse and drinesse, the plannet Saturne engendring her.

The Armes thinne or slender, if they shall bee weake, doe witnesse a rude person, and vnapt to learne.

learne.

The armes bigge, through the bones, sinnues, and flesh, doe indicate a strong nature: and if the vaines appeare, it doth then declare a hot quality.

When the armes are bigge, with soft flesh, doe then demonstrate a womanly Nature.



The Physiognomers report, that the Armes verie hayrie, doe denote such a person to bee Luruious.

Aristotle vnto King Alexander writeth, that when such a Person (whiles he talketh) mooueth the hands to and fro, is iudged enuious, a deceyuer, and one pleasant in words.

Such

Such a person which refraineth mouing of the handes, whiles he talketh, is argued to be of a perfect vnderstanding, well disposed of a singular wit and readie counsell, verie commendable: the reason doth the Physiognomer vtter in the Chapter of the Paces.

The perfect length of euerie person (after the minde of Albertus, in compendio suæ Theologiæ) in accounting from the top of the forhead, and beginning of the Tresi of the head, vnto the sole of the foote: is noted to bee so much (these being of sound limbes and composition) as is the space discerned betweene the two ends of the middle Fingers, the armes right retched out.

The armes so long that being stretched out, reach to the knees, which seldome so happeneth, doth then denote such a person to be liberall, bold, high-minded, of a greedie desire, weake of body, simple of wit, foolish, and vaine-glorious, as writeth Michael Scotus.

The armes ouer short, in respect of the stature of the body, do signifie a contentious person, vnthankefull, bold, enuious, prowd, foolish, and a niggard, as affirmeth Scotus.

The armes bigge, through the bones, sinewes, and much flesh: do signifie a person sufficient strong, prowd, of a light cause presumptuous, enuious, desirous of bewtifull things, and lightly crediting: as writeth Michaell Scotus.

The

The armes fatte and brawned, doe signifie a person vaine glorious, coueting pleasaunt things, and more foolishe than wittie, in the doing of things: as witnesseth Michael Scotus.

The armes very hearie, whether they be leane or fatte, and soft of flesh: doe argue a leacherous person, of a weake capacitie, weake of bodie, very suspicious, and craftilye malicious, as wryteth Michael Scotus.

The armes very naked of heare, do denote that person to bee of a weake capacitie, long angrie, lightly crediting, vaine, lasciuious, a lyar, lightly deceyuing, warie in the euill, and but weake of bodie; as affirmeth Scotus.

The forme and iudgement of the handes. The xxxviii. Chapter.

The Regitiue nature of the whole bodye formed the hande, with the paulme long, and the fingers in seemely length, through the goodnesse of the matter regulated, as the like in many creatures appeareth: in such manner, that the same is sufficientlie prepared and formed vnto the doing of all workes, that is, to be wrought: and in expressing the mightie force of the members, and singularitie

singularity of the Wit, the Jests, and other skils in euery creature. This also formed of Nature, as a most strong helper, to reach and take vnto it all such thinges which are nedefull: so that this necessarilie and aptlye serueth, both to take and doe.

Isidore learnedly writeth, that this part is named the hand, for that the same is the officer and presenter vnto the whole Bodie: and is the same which presenteth and Ministereth Meat vnto the Mouth: which thus ministred, is after caried into all the parts of the body.

This Authour, nameth the Paulme to bee the hand, with the fingers stretched out, and the hand semely drawne together, to be the fist of the creature.

Those branches of both the hands, are properly named the Fingers, which in number are known to be ten, and decently matched or ioyned togither. For these we see (saith the Phisiognomer) that they both haue a perfect number, and a most decent order in their standing.

The proper names of these, and their Offices, shall heere briefly be touched; as first the same (so named the thumb) in that this among the others, rendreth or giueth a vertue and power: the second aptly named the shewing or pointing finger, and the saluting: for that with the same, we in a man-

ner

ner salute all persones, and expresse with it most matters. The third, propetly named the infame or middle Finger, being the longest, which is much occupied about the lowe and clensing place. The fourth, aptly named the ring Finger, for that on the same, the wedding Ring is (most commonly) worne. The fift, rightly named the Eare-finger, for that with the same we daily empty and clense the eares, as is to most men knowne and exercised at this day.

The learned Formica writeth, and by diuers of skill well knowne, that it first behoueth a man, to learne and know the quantity of the hand: and afterwards, the quality, substance, and condition of the same: inasmuch as the accident doth note and giue to euery skilfull person, a great perseueraunce and vnderstanding, both to know and pronounce what these tende vnto: as reporteth Aristotle, in primo de Anima.

The bignesse and shortnesse of the Fingers, argueth the paucity or smalnesse of matter, and a flegmaticke quality, and that nature could not dispose and guide: of which the spirits then be like to that nature. And of this such are noted foolish: and of the same minde, is Rasis, Conciliatour, and Ptolomie the Phylosopher.

Formica writeth, that verie necessarie it is, to knowe, that the bignesse of the Hand doth sometimes

tymes proceede of great labour: and for that cause such which labour much, haue bigge handes. Yet these sometimes, are bigge of stature: and then caused through the bignesse of the bones, and fleshes. Such a person whether the same be man or woman, is naturally strong. The same sometymes proceedeth, through the grossenesse of flesh: and then such are dumbards, leacherous, and (naturally) proude vile persons.

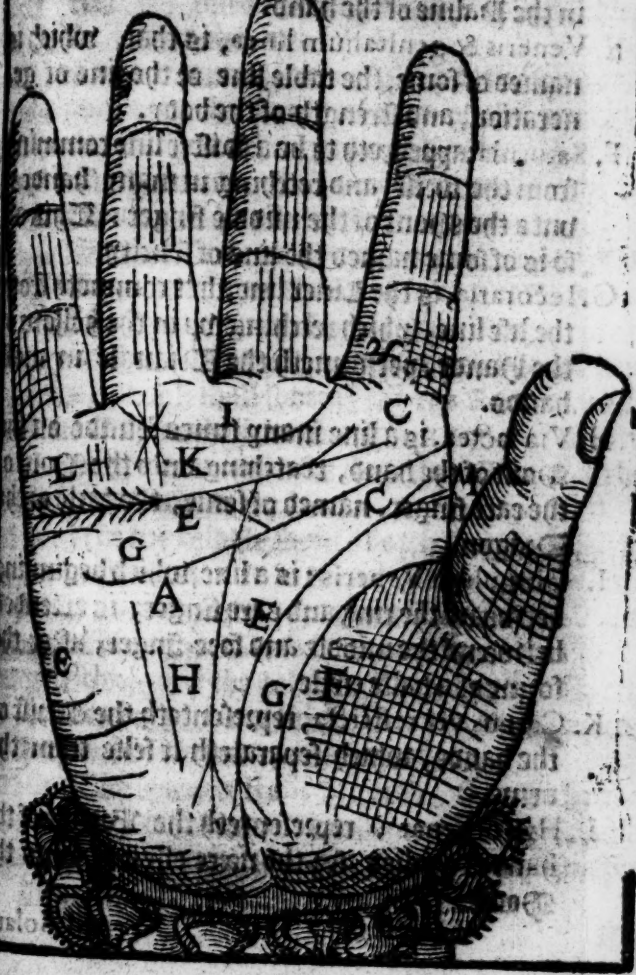
If any hath the handes bigge, and fingers (about the endes of the nayles) sharpe: doe denote such a person to be deceytfull, and couetous.

Forasmuch as the Phisiognomer hath erased, in this hande hereunder placed, the most lynes knowne: and giuen names to them in the Latine tongue, with letters added to each, for a better conceyuing, and knowing of them at any tyme. I, of this occasion thought good, whereby (this diligent trauaile of the Authour, might not appear frustrate vnto our native Countrie men) to englishe all the lynes, there seene: and placed them in the fourme of a briefe Table, with the letters of the Alphabet annexed to each lyne, that they may readier be founde and knowne in the faire hande liuely figured to the eye.

A vitæ linea, signifieth the life lyne.

B Soror vitalis seu Martia, is the sisterly life lyne on the mont of the Thombe.

C Cere-


I
C
L
K
C
E
G
A
E
H
G
F

C. Cerebri linea, representeth the head line.

D. Soror Cerebralis, is that which stretcheth next in the Palme of the hand.

E. Veneris & genitalium linea, is that, which is named of some, the table line, or the line of generation, and strength of the body.

F. Saturnia, appeareth to be a Sister line comming from the wrist, and retching in many handes, vnto the Mont of the middle finger. This also is of some named the line of felicity.

G. Iecoraria, is the Liuer line, that commeth from the life line, which retching vp in the hollow of the Hande, performeth the Triangle in most hands.

H. Via lactea, is a line many times founde on the Mont of the hand, reatching vnto the Mont of the eare finger, named of some, the taile of the Dragon.

I. Cingulum Veneris: is a line, which beginning betweene the ring and eare finger, is extended betweene the middle and fore-finger, after the forme of a halfe circle.

K. Carpus vel restricta, representeth the Wrist of the hande, which separateth it selfe from the arme.

L. Hypothenar, representeth the Breast of the hande: applied (for the neere effects) vnto the Mone.

M. Solaris

M. Solaris linea, Via solis: is that lyne, which comming from the Mensall or Table lyne, reacheth vnto the Roote of the Ring finger, straight, deepe, and whole.

The accidentall lynes, which eyther encrease, or diminishe the significations of the principall lynes: with all other lynes, and notes, that happen in the hande, shall shortly be vttered in the great worke of Manimestrie to come forth.

Of which is to be noted (after the minde of the Phisiognomer) that the fore finger, middle finger, ring finger, and eare finger, haue three toyntes a peece, which (if in euery toynt happen but one line, suche a person shall sodenly die: as Actours write. But if there shall be two lynes equally distant, then is it a good note: for that these signifie an honest and faithfull person.

If in the middle toynt of each finger, shall bee onely one lyne, and in the other two toyntes, two lynes: doe denote, that such a person shall leese one of his eyes. These hitherto Formica.

Ptholomie the Philosopher writeth, that the handes bigge, and thicke skinned: doe denote a person, not contented in mynde.

The learned Rasis vttereth, that the handes nymble, and slender: doe demonstrate a singular witte, a good vnderstanding, and the subtilnesse of humors.

The handes slender and very long: doe argue tyrany and folishnesse in that person.

The Philosopher Ptholomy affirmeth, that the hands of diuers colours, do demonstrate such a person to be leacherous and cruell: and the like do the slender fingers (more then is decent) denote folishnesse.

The skilfull Formica reporteth, and the same a truth, that such a person which hath the fingers ends broad, is iudged faithfull, and a good companion.

Such a person, which hath the Table in the hand large, and the fingers slender and long, is iudged to be subtill in a naturall faculty, and apt or giuen to play on Instruments.

Such a creature which hath the Table in the hand narrow, and the fingers bigge: is aptly disposed and giuen to write well: and shall die of an impostume.

Such a person which hath the hands neither bigge, nor ouer small, but well proportioned to the bodie, do denote such a person to be well contented and quieted in all his accidents.

If any hath the hands small, the same creature is reported to be of a womanly nature in his deeds vnsatiable and hatefull after the kind, as now loaing, and now hating, so that seldome there is any assured trust to be had in him.

If

If any woman hath manly hands, such a creature hath a big mo∣zzle, and big belly, port intumescent: and such a one may liggerly conceiue, yet bring forth no perfect childe.

If any haue big hands and fat, do argue such a person to be of a dull capacity and wit.

Such a woman hauing the like hands, doth ernestly desire the lasciuious act.

If any hath the hands slender, is denoted to be a person nimble, and ready in his doings, and that he much delighteth in womens company.

If any hath hollow fingers, and those euill fashioned, and no well ioyning together, is iudged to be a person prone to pouerty, and vnconstant in his words, so that hee performeth little in deeds: as the same Phisiognomer oftentimes noted in one (named Seraphinus de Pisis) a Physition.

Such a one, who hath not his fingers standing close together, or not straight out lying, doth signifie a miserable life, and pouerty to succeed. The reason of this is, thorough the euill proportion, whereby formeth not there a good vnderstanding, but an euill and vnformate.

The fingers formed little, denoteth such a one to be dull, enuious, and a fool, after the agreement of Authors.

The learned Morbeth (the Cardinall) in his

paulmestry writeth: that the fingers long and slender, and well proportioned together: do argue an apt and ready wit, especially in handie crafts: yet do these demonstrate, an euill gouernement, through which ensueth, that such are miserable & poore. Vt in politicis patet.

If the fingers shal be much or wide standing allunder, do denote pouerty and misery to insue to that person: as the same Physiognomer often noted, in such persons which begged from doore to doore.

Certaine report, that the fingers very short and little, doe denote such a person to bee strong and witty: which reason, seemeth not to the Physiognomer, simply to be allowed.

The hands bigge, if the fingers bee ouer short, do argue such a person to be an ouerthwarter, deceitfull, & a theefe, after the agreement of writers.

The hands crooked and slender, doe denote such a person to be a gluttonous feeder, and ful of words.

Certaine report, that the fingers euill proportioned, as bigge and small, with the Paulme of the hands crooked, doe indicate an enuious person, a wretch, couetous, and a foole. The reason of this is, forasmuch as the grossenesse doth indicate much quantity of the matter, and a little of the Naturall heate, not mightie to stretche out:

through

through which the creature is denoted, to bee an earthly dry person, and rude, by reason of the ouermuch drinesse: and he is iudged to bee a foole, through the lacke of naturall heate and moysture proportionable: and by the consequent, the same argueth him to be couetous, through the crooking of the hands.

Morbeth in his Paulmestry vttereth, that the woman hauing small handes, and bigge fingers at the ends, is iudged prone to luxury, and of a dul capacity.

A certaine Authour of a small Palmestrie reporteth, that the Woman which haue a shorte paulme of the hand, in respect of the Bodie, shall be grieued with the harde deliuery of childe: and this onely caused, through the straitnesse of her 23u3rp2c1lp: which length is answerable to that length, which is on the backe of the middle finger nigh the first ioynt, comming by the Paulme, euen vnto Rascetta, or the wrist.

Or thus plainer, the length of this 2c1lp, is answerable to the iust space, which is from the rote behinde the middle finger: vnto the wreast of the hande: and this do4bl2d, is the iust measure of r3h2tof, vt dicunt & recte.

A certaine writer (whose name the Physiognomer knewe not) reporteth, that the handes short, bunching out, and slender, doe denote

such a person to be a coiner, and a gluttonous feeder. The cause of which matter is, the end of the sinewes, which (through drynesse) is drawn together, and bowed inwarde, and thereof growen or bunched out. Of which men erred at the ends of parts, through the daily exercise about fire, or by a sickenesse, these well and true reported: yea, these well drinke and eate.

When the end of the little finger shall not reach vnto the vpper ioynt of the ring finger (vnlesse the same bee otherwise shortned of some accident) is then thought a perfect note of a Bastard: as the same Physiognomer hath noted in many, but this warily to be iudged.

If the Fingers bend at the Tippes, do denote such a person to be enuious and couetous, and such are crafty and false of promise, applied to the Ape. But when these bend inward, then the contrarie iudge.

If the Thombe bendeth toward the Fingers, and likewise the Fingers inclined towardes the Thum, do argue such a person to be couetous and malicious. And this disposition of the members proceedeth from the spring, vnto which it ensueth as is aforesaid.

The Creature, which of a Custome, vseth to hold the hand straite out, and the fingers (at length) stretched: is iudged to bee a person fearefull

full, full of words and vaine.

If any vseth to hold the hand most commonlie shut together, betokeneth such a person to be yre-full and hasty.

The fingers small and slender in a man, doe denote him to be a fole: as certain of knowledge report.

If the Fingers be short and big, doe argue such a person to be bold and enuious: as Formica writeth.

When the fingers are well proportioned, of a comely forme and length, do indicate honest conditions in that person.

He which in talking moueth much, clappeth the hands, and hath many iestuees besides, is noted to be a faire speaker, enuious, and a deceiuer.

Certaine report, as that auncient Hermes, that the shaking or quiuering of the handes, in a healthfull yong man, doth demonstrate such a person to be soone angry. For this proceedeth of abundance of heat, and mouing forward of the spirites.

If this shaking or quiuering of the hands, shall be very strong, the same is a note of a corrupt quality: and such a person is lightly angry, Melancholicke, desirous of many and diuers things, and malicious.

The hands hollow in the Paulmes, with a

godnesse and eminency of the Mountes, and proportion of the lines: is an assured note of long life. But if contrary to this, you finde the hande: then iudge the contrary.

The Fingers of what forme so euer they bee, with the ioynts grosse or bigge, doe indicate miserie and misfortune, as the Physiognomer hath many times noted.

Here conceiue, that by the forme of the Fingers, a man may like distinguish three Ages in euery creature, as the Physiognomer taught vs before, in the Physiognomy of the lines seene in the forehead.

In holding the handes vpright and close together against the light, marke where anie open place appeareth, and at that age the misfortune of the creature shal happen. This maner of accounting, must begin from the first ioynt of the fore & middle finger: in proceeding like, vnto the ends of the fingers: and on such wise, consider along from Finger to Finger where any open place is: for at that age, where the space signifyeth, shall the misfortune come: and on such wise, may the fortune & misfortune of the three ages, be known and found. If the closing or shutting together of the Fingers be whole, with a most comely forme of the ioynts, do denote a singuler fortune to that person, especially if the annexed do answere the like.

The

The learned Albertus and Conciliatore write that when the Fingers be so full and rounde, that lifted vppe before the eye, a man cannot see betweene them, doe indicate a couetous person, and malicious.

If the Fingers stretched out, these bende toward the backe of the hand, do argue such a person to bee vniust, subtill, and witty, especially if the Fingers be slender.

If any, whiles he walketh, doeth of a custome, shut the thumbe within the fingers, is noted to be a couetous person, as the like the Phylognomer obserued in a certaine Lumbard.

The Fingers long, do like argue the length of the eares of the Liuer, and the bignesse of the Fingers, do like denote the largenesse of the eares of the liuer. But the smalnesse of them, as Albertus reporteth, doth like signify the eares of the Liuer to be little: the selfsame vttereth Auicen and Galen, in libro regni.

If any shall haue red hands, whither the same be man or woman, is of nature noted Sanguine and Luxurious, as writeth the learned Formica, and the same a truth knowne.

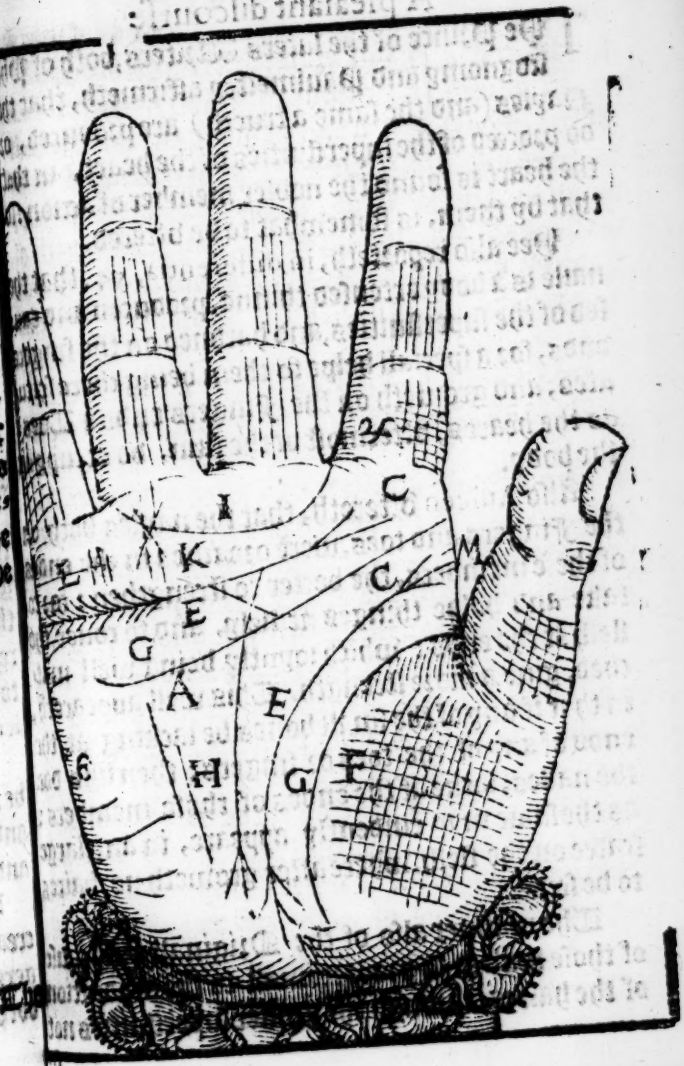
Ptholomie the Phylosopher vttereth, that the creature which hath the vpper ioynts of the Fingers grosse or bigge, and turning backewarde: doth denote, that if he shall then be rich, within a

period, and a certaine time after to become poore: or else by some misfortune, shall be short liued.

The hands croked in the length, is a note (as some Authors write) of sodain death: and this in sundry hath bin noted. Forasmuch as some are found to haue six fingers on one hand, as the two last toward the eare Finger: in like maner lined, yet in the greatnes diuers, the ioynts and Nayles seemely formed and proportioned through the goodnesse of the matter. And the first person which I saw and considered, before the presence of M. Iulius Vitalis, was a Iew, named Helias. After him many others, whose names for breuitie, the Physiognomer omitteth: and this person hee beheld in the City of Bononie. Thus briefely, the Physiognomer Cocles endeth this Chapter of the hande and Fingers: crauing pardon of the Reader, if the same be vnperfectly or superfluously handled.

The forme and iudgement of the nailes of the Fingers.

The xxxix. Chapter.


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The Prince of the later Writers, both of Physiognomy and Paulmestry affirmeth, that the Nayles (and the same a trueth) are produced, or do proceed of the superfluities of the heart, in that the heart is found the nobler member of action: to that by them, is somewhat to be uttered.

Hee also reporteth, in differentia, 54. that the naile is a body extensed thinne, produced and caused of the superfluities, and hardned on the fingers ends, for a speciall helpe to them being there situated, and groweth on the Fingers ends & Toes: as the heares, uttermost of the skin, do occupy on the body.

Also Auicen uttereth, that the nayles both on the Fingers and toes, were ordained in the endes of these members, the better to strengthen: for to take and holde thinges firmely, and to couer the flesh at the ends: which ioyntly being well matched, giue a more strength. This well appeareth, in that if any of the small bones be lacking at the ends of any of the toes or fingers: then like doe the nailes, lacke at the endes of those members: as the same may euidently appeare, in any large scarre on the flesh, where after groweth no haires to be seene.

The manner also of the Originall and cause of those nailes, is proportionall to the production of the haires, through the grosser superfluities not

so much adust.

The nailes plaine, white, soft, and thin, reddish and sufficient cleare, do indicate a singular wit in that person: and this is one of the Notes, which very seldome faileth, forasmuch as such nailes, do proceed of the best quality, as Albertus reporteth: so that the spirites which produce the Nailes, declared (from the heart), are cleare and thinne: thorough whose superfluity, are the Nails engendred.

The nailes rough and hard, doe denote such a person to be prone to the veneriall act: as the learned Morbeth reporteth.

The nailes ouer short, do argue wickednesse in that creature. And the blacke, small, and bending nailes, do argue impudency, compared to the greedy catching fowles. These also after the minde of the Phylitians, with a leannesse of the Fingers, do witnesse a consumption of the body.

When the nailes fall off without cause, doe threaten the Leapry to come, or neere at hand, as the learned Conciliatore vttereth.

The Childe borne without Nayles, or hauing them but weak, doth witnesse the mother to haue vsed the ouermuch eating of Salt, as witnesseth the Philosopher Aristotle, in septimo de natura animaliun, cap. 4.

The

The nailes in the middle, deep, grosse, or big and thicke, do denote a true person, and knowing little, especially if the flesh about the fingers ends be high and grosse.

Ptholomy the Philosopher reporteth, that the Nailes long, do signifye povertie to that person, and to live in bare estate or beggerie, all his life time. The same is confirmed of Pontius Gallicus.

Certaine Authors affirme, that whose nayles of the fingers of the left hand, grow fairer then the right, witnesseth povertie: the like if the nailes be without colour.

I muth marvell (sayth the Physiognomer) that all the legitimate authours doe affirme: that the white prickes in the Nailes, to signifie happinesse and friends, which (as it should seeme) hath manytimes bin observed and noted, and iudged of the Physiognomer by the order of the Fingers as thus, the white prickes seene in the Thumb, Finger, do signifie the encrease of honor, worldly offices, and friendship with Noble persons, the reason of this is, forasmuch as these denote a good humour, and benigne, presupposing there a good quality and understanding: of which, a good discretion and courtesie ensueth: so that such persons through the same, doe attaine friends, and commended of many. The like prickes found in

little finger, do denote friendship with the Mercurians: and that Mercurie to be well proportioned, and verie strong, in that place about, & similia.

But the blacke prickes seene in the nailes, and chiefely in the middle Finger, do argue harmes, persecutions, imprisonment, and all kinds of detriments that may happen vnto any: as the same the Phisiognomer vnderstood of a certaine friend, which noted the like in many persons. And these he reported to like sucræde, according to the diuersity of the Fingers: forasmuch as the misfortune and losse of riches, happened after the positure of them on the Fingers.

But some Authours report, that these doe indicate hatred. The reason of this is, thorough the excesse of the dry Melancholy, which then abounded: and lacke of the Naturall heate, which fayleth. So that the blacke prickes of the nailes, doo alway demonstrate, that the colde Melancholye, and an earthly drinesse to ensue. Yet it seemeth to me (saith the Phylsiognomer) that experience may contradict the same, seeing I haue alwayes seene (saith he) that the blacke and white pricks on the Nayles doe come and goe away within a fewe dayes: and that these to be caused, of determinate effectes: which otherwise, cannot proceede or bee caused, but through the Periode and course of the

Planets,

Planets, in certaine yeares and months, as shall appeare in many places of the Physiognomy of the Planets, to come forth.

The signification and iudgement of feeling, after Physiognomie. The xl. Chapter.

THe Philosopher (in libro de regimine principum) reporteth, that the sence, which consisteth in the hand, is the tactiue or palpatiue vertue, and the course of them resteth in the heate & colde, rough and soft, moisture & drith. And it is a Vertue contained betweene two skinnes, of which the one is in the vpper face of the body, and the other, in the same which belongeth & cleaueth vnto the flesh: so that when eache of these sences is attained, which God by his mighty Vertue, hath ministred to this kinde. Thinne skinnes so light as the Spiders Web arise, and come from the roote of the Braine: and are a fine scarffe and thin Curtaine to this kind: insomuch, that when the same is presented, which each sense hath: and the same commeth vnto those skins, which are in that substance of the braine: the passages then of al the sences are gathered with the immaginatiue Vertue, which representeth these to the cogitatiue Vertue, which consisteth in the middle of the braine: that

it may beholde these, and both gather and studie in the figures and examples of them, that it may knowe in them the nocive and innative, and that the same may be wrought according to measure, which proceedeth or commeth to it of them. And as Averrois (in de sensu & sensato) vttereth that the feeling is flesh: and is proper to al instruments of the senses: this considered, that these nothing possesse of all the senses in the acte of them, which they properly comprehend, but the instrument of feeling: which is compowned of the qualities, which it comprehendeth: and for that cause doth this not comprehend, but the intensed matters, through his temperament: and for the same reason, how much the temperater the flesh shall bee founde, so much the more doth it comprehende the simple qualities, as heate, colde, dryth, and moysture. For these doth man enioy farre aboue other liuing creatures, and is of feeling better and sensibler, which especially is decerned by the hande (as the flesh of the paulme) and the flesh especially of the fore finger. But the tongue (at the end of it) hath no tast in the act: and for that cause, when the same is imbybed and filled of certaine humors, the tast then is corrupted: and like is to be conteined of the instruments, of the other senses. The selfe same vttereth Albertus (in libro de anima) where he willeth to conceiue that the skinne is wo-

men with sinewes very small, and with heary veynes contained within the same wouen, with which the Lyuer, and bowels are wrapped: that these may defend them from outward harmes: and for this, the skinne in beastes, is very thick, and hearie. For that the same hath not any protection or outwarde defence: but the skinne in men is thinne. For which cause it is protected and succoured by garments, from winde, colde, and raine. Seeing the skinne compowned of the sinewes, is naturally white: for that cause is the propertie of the sinewes procured, that the same retcheth out and drawleth in, and is white in colour: but the rednesse of bloud, passing by them, appeareth to the eye. So that whose colour of the hande or face is white or redde (as Phylemon vttereth) and of a good feeling: doe denote the faithfulnesse of mind, constancy, and truth: and this confirmed, if a commensuration or comelinesse of forme consist in the other members. These hitherto vttered of feeling, shall heere suffice.

The condition and iudgement of the backe bone. The xli. chapter.

The backe bone great, that is, in the length and bredth, doth argue strength of the creature: and the royall members to be strong, and naturall heate mighty, as afore vttered: especially when the ridge or backe bone is musculous, and without

put a softnesse of flesh decerned, is for the same applyed, vnto the Masculinity. But if the back bone be found narrow, and compassed with soft flesh, that person is iudged of a feminine action: forasmuch as the rest is narrow, & the royall members feble in heate: and their actions are knowne weake, and feble in conditions, yea these haue a dead minde or faint courage, applyed vnto the feminine kinde. Of which Rasis reporteth, that the largenesse of the back bone, doth argue such a person to be strong, arrogant, and furious in yre.

The backe bone narrow, and couered with soft flesh, doth denote such a person to be effeminate.

The crookednesse of the backe, doth intimate the wickednesse of conditions: but an equallity of the backe, is then a good note. These hitherto Rasis.

The learned Conciliatore vttereth, that the back bone large, and well brawned, and strong of bones, is applyed to the man kinde: and in the contrary manner to the woman kinde.

The back bone crooked, if the same be couered with soft flesh, and slender in the gyrting place: doth denote such a person, to excell in naturall guiftes, and to haue very great pleasure in hunting. Yet some affirme, that the crookednesse of the backe, to declare the wickednesse of condi-

tions.

The thinnesse of the backe, doth denote that person to be of a contentious nature, and spitefull.

The back large and vnextensed, doth denote strength, arrogancie, and the vehemencie of a strong yre.

The neather part of the back bone, if the same lyeth broad to the buttocks, & be compassed with a soft flesh, doth indicate an effeminate person, compared to the woman. But if the same appeareth long, and shall ende sharpe at the ende, doth argue wantonnesse vnto the veneriall act, yet with a temperancy and fearefulnesse. Such also hauing a great, large, and strong ioynted back, are reported strong: & econtra. But broad, thinne, narrow and flatte, doe indicate weakenesse. These hitherto Conciliatore.

Certaine report that the backe bone hearie, leane, and very much elevated or bearing out, frō the equallitie of partes: to denote such a person to be vnshamefast, malicious, rude, of a dull capacitie, weake, of small labour and sluggish.

Whose back bone is deemed bigge, and fatte, doth argue such a person to be variable, sluggishe, and very craftie, or full of deceite.

The backe bone thinne, long, and leane, doth signifie such a person to be weake, of a light cause fearefull, vaine, contentious, and very light of beliefe.

liese.

The backe bone from the shoulder points, vnto the girdlestæde, when it is short, and sufficient broade: doth denote such a person to be hasty in the venerall action, as the Phisiognomer oftentimes noted in sundry persons. Here conceaue that the backe bone, is mente and reckoned from the shoulder points, vnto the gyrdlestæde.

Of which, is to be noted, that the backe bone be large, doth then argue the breast, the ribbes, & flanckes to be large, and of necessity it ensueth that the composition of Nucha, & the neck to be strong with a decent forme of the head. And the inner members haue their receptacles great, and the knittings of the motiue sinewes, are of a due proportion. Et econtra contrarium denotatur. By the loynes (the ingenious Phylosopher Aristotle meaneth) from the gyrdlestæde, vnto the beginning of the buttockes. So that when the same place hath a largenesse, doth argue strength in that creature: through the plentie of muscles: and such are delighted in the hunting of beastes: and applyed to the Lyon, and Greyhound in the forme.

The condition and indgement of the breast, throate, and pappes. The xliii. chapter.

The breast is that part, which containeth the spirituall members: for that in it are certaine partes containing, and certaine contained. The partes containing are fower, that is, the flesshe. the brawny part, the pappes, and the bones. The partes contained are eyght, that is, the hart, the lungs, the pannycles, the ligaments, the sinewes, the veynes, the arteries, and Hysophagus.

The Phylosopher Aristotle vnto King Alexander vttereth, that the largenesse of the breast, and bignesse of the shoulders, and back: doe argue such a person to be honest, bolde, of a ready vnderstanding and witty.

The worthy Conciliatore reporteth, ỹ when the heather part about the veysande, the shoulders, and breast, shall be euill distinguished and flatte: doe signifie the rudenesse of witte, and sowlishnesse: and that such a person not to be apt, to attaine any spectall handy craft.

When the weysande beneath, shall be farre dystant from the shoulders, and large: doth denote such a person, to be of a feeble courage.

The weysand being a meane, doth then argue such

such a person, to be honest conditioned, and strong. These hytherto Conciliatore.

Here conceaue that the weyssande appearing eminent, and large, doth denote an effeminate person, especially if he be double chinned.

The breast large, and well proportioned, with the other parts large, is a most perfit and true note to be conceiued in euery creature, forasmuch as this largenesse of the breast, is proper to man.

The breast thinne, and weake compowned, doth argue a weake courage and will, after the minde of certaine Authors.

The breast thick couered with flesh, doth denote such a person to be vngratefull, as the Physiognomer reporteth.

Whose breast is mightily bending in, and that the Muscles so proceeding, that through these are caused (lyke to an hollowenesse) doth denote a peruerse person and wicked. When this is very eminent, the heart of such a person is hote, of a small vnderstanding, and dayly weepeth, or singeth.

Rasis affirmeth, that the qualitie of the heart, if it shall be hote: doth argue the pulse to be quicke mouing and often, and the breath fast.

Much heare seene on the breast, and thick, and that in the feeling the same perceiued hote: such a qualitie of the heart, doth demonstrate that person to be bolde, sturdie, and very vrefull.

The composition of the body, both in the bigneſſe and ſmalneſſe, is to be conſidered: for that the ſame demonſtrateth the qualitie of the heart.

So that the breaſt formed big, doth argue properly the hoteneſſe and bigneſſe of the heart: and this the more confirmed, if (with the ſame) the head appeareth ſmall, or that it be not big: which if it ſhall ſo be, a man needeth not to haue regarde vnto any other ſignes.

In like manner, the breaſt formed ſmall, and the head appearing ſeemely, or but meanely big: doth demonſtrate by that reaſon, the ſmalneſſe of the heart, and coldneſſe of the quality in the creature.

If the bigneſſe of the breaſt, appeareth to anſwere vnto the bigneſſe of the head: or ỹ the ſmalneſſe of the breaſt ſhall be proportionally formed to the ſmalneſſe of the head, then ought a man to haue regard vnto the other notes.

The colde qualitie of the heart, doth procure a weake pulſe, and feeble breath: through which the breaſt is cauſed to poſſeſſe fewe heares on it, and thoſe but ſmall: ſo that the breaſt by the meanes, is found colde in the feeling. The perſon being of ſuch a qualitie, is noted fearefull, and ſluggiſh.

The quality drie, hath a hard pulſe, and is throughout the body brawned, & ſwartiſh of colour.

The breaſt alſo thinne of fleſh, but the veynes appearaunt, and hearie of bodie, and the ſkinne both thick

thick and harde.

But the moyst complexion, doth cause a soft pulse, the breast naked of heares: the flesshe also softe and gentle: and such a person is noted effeminate.

The complexion or qualitie hote and dry, causeth a hard and quick pulse, and the same often: and engendreth much heare both thick and stiffe, on the breast, and on the thighes. The breath also out of the same qualitie, procedeth both great and often: and the whole body besides is in the feeling decerned hote and brawned, and the veynes apparant. The person being of this quality, is noted wrefull and obstinate.

But the qualitie decerned colde and moyste, worketh the contrary to these aboue uttered: these hytherto the wordes of the auncient Rasis.

To come vnto the matter and purpose (saith Cocles) that is, when the breaste is founde well compowned, and orderly formed, doth indicate strength, manlinesse, boldnesse, the others lyke, and aunswering, which properly belong vnto the man, as the Philosopher Aristole meaneth: and such a habitude ought not to appeare much fleshly nor so soft in the feeling, as the softnesse of the woman.

The like wordes vttereth, the singuler Physitian Galen; that the bodye appearing not ouer

fatte,

fatte, nor ouer leane, and continuing the like: doth argue such a person to liue long: yet the body decerned rather leane then fatte, is the more commended, and doth liue longer: after the agreement of the learnedst Phisitions.

The veynes of fatte bodyes, are euermore decerned narrowe: whereof such appeare to haue but a weake and small breath, and little bloud consisting in the speciall partes of the body. Of which, such growing elder in yeares, are reported to be short liued: and to be abreuiated lifs, thorow a fewe, and these small accydences to insue.



When

When any considereth a subiect, let him first (saith the Phisiognomer) marke the condition of the breast, after the forme of the head, and other members of the body. For if the breast be formed large, and bearing out, and the head seemely bigge, with a shortnesse of the neck doth then indicate the hotnesse of the heart, so that there appeareth a nakednesse of heares: which after nature doth procede, through a largenesse of the powers consisting in that creature, that properly cannot retayne the matter of the heares: or else of the occasion, that the straightnesse of the passages be so narrow and close, that these let the issuing forth of the heares, after the due propertie and course of nature.

As touching the leane bodies after nature, these are in a contrary manner formed to the fatte: for as much as their principall members are knowne to be open, and able (by the report of the Phisiognomer) to indure but small matters, and trauayles. But the persons knowne of a temperate qualitie, and dieting themselues daintilye, or rather after discretion, that these may so ware fatte: are by that meanes procured, that their veynes and arteries are caused strong, and indure large. Of which, their heate (by that reason) is not so soone extinguished: as the singuler Phisition Galen vttereth. So that such an habi-

tude

tude with the Phisiognomer, is accounted laudable, and this generally ment in all the body.

Here conceaue (saith Cocles) that the heart in man, is cause of all the workings, if the principall members are duly formed: of which, the goodnesse and malice of minde is sucth, according to the positure of diuers partes in the creature.

The contrary of this is to be iudged: when as the neck is long, the breast large, with a much quantitie of heares, as in sundry places afore vttered.

The thinnesse of flesh on the breast, with a due proportion of the other members: doth argue hotnesse of the heart, and by the consequent, a warlike boldnesse: as appeareth in the chollericke. And as the like, by the former words afore may be gathered.

Of which, the authority of Flauius Vegetius witnesseth, that the young man fitte to be trained vp in the warres, must haue a quick, & ready eie, an vpright necke, large breasted, the shoulders, brawned, or fast of flesh, the handes and fingers strong, with longer armes, after the forme of the body, a meane belly, the legges sufficient fleshie, and strong sinewed, and rather meane, than tall of stature: for that a strong and hardie Souldiour, is more to be preferred, than a tall and big person. And of this diligent heede must be giuen, to the pro-



proportion of the membres.

¶ The forme of the pappes is to be considered: which (as it is written) are compowned of white flesh, hauing many kernels, and little holes like to a spunge, through the veynes, arteries, & sinewes: and of this, they be ioyned with the heart, the liuer, and the braine, with the generatiue membres.

If the pappes of any woman séeme to hange



downe, (in a manner) like to the womans, and compassed with soft flesh, doe denote effeminacy, and intemperancy.

The Philosopher Ptholomie reporteth, that hée (which on the left side, of the breast) hath a bigge fleshie Mole, high out, and round, with one, or many heares on it, doth then promise the increase of riches and honour. This experienced of

Pontius

Pontius Gallicus, & of the Phisiognomer Cocles.

Such women which haue bigge pappes, and short: are denoted sluggish, and rammish of smell, as some affirme.

Such women which haue no veynes, appearing on the breasts, are vnfitte to giue suck vnto Children: For that such a politure doth argue a flewmatick, and an inordinate matter. Such women also are of a rude nature, and beastly: & giue suck with paine, through some grieuous accidence.

The pappes of (a meane bignesse) not soft, and the veines apparant, and straight ont: doe argue a good milche Nurse: especially if her skin be swartish in colour.

The pappes small and leane, or slender throwe drynesse: doe denote such a woman, to bee weake of body.

When the pappes begin to arise, then doe they denote, that (such shortly after) to be prouoked vnto the veneriall acte.

The pappes sufficient bigge, and full (after Galen) doe argue a perfit digestion.

The forme and iudgement of the hollowneſſe on the breaſt.
The xliiij. chapter.

THe ingenious Phyloſopher Ariſtotle doth Phiſiognomate of the nobleneſſe of the part

of

of the breast, which commonlye is decerned betweene the breastes. The same properly named Methafreton, where Irenes and the Midriffe consisteth: and this is a pellicle, deuiding the region of the naturall members, from the region of the nutritiue: which through a like deuision, is the same named the Midriffe (as it were parting or deuiding in two) and knitte or fastned, to the back bone and breast, in the compasse of the breast, hauing a circuler forme.

This hollow place of the breast, is here ment of the Phisiognomer, where the heares commonly grow on men, and right against the Midriffe.

The person which hath this part of the breast, appearing big, sufficient fleshy, and brawned: is (of the Philosopher) noted strong according to nature, and applied of him to the male kinde.

The creature which hath this part appearing weake, not fleshie, nor brawned: are denoted feble and weake after natuere, and applied for the forme, vnto the female kinde.

Such a person which hath this part so bending in, through the meeting there of the muscles, right against the furcle of the two semicircles, meeting at it that they cause there a deepe holownesse or pit in the middle of the same: doth denote such a person to be euill conditioned, and not to fellowship withall, rude, and of a disdainefull nature. But

the

the manner of his disdaining, he coueteth and hideth, for that he is riche minded, as touching his malicious stomacke: which he subtilly cloaketh, by his dissembling wordes.

The Phisiognomer Cocles, noted a certaine husbandman in his time, which had the Methaphrenon so hollow standing in, that a man might well haue hidde, the whole fist in the same: who he diligently noted and knewe to be euill conditioned, especially a wrangler, contentious, and double tongued.

He which hath this part appearing eminent, is noted to be very prefull: in that the bearing out of this part, proceedeth through the ouermuch heate of the hart, and of the same cause is moued, to bee very prefull, as reporteth Galen in Libro Tegm, and through this prefulnesse caused to be forgetful of himselfe, vndiscreete, and vnaduised of that hee doth: and applyed for the nature and property vnto the Horse, for that the horse hath such a forme of the breast, and is of a vehement fury, as Aristotle vttereth.

This part consisting a meane, in the hollownesse, that is, the Methaphrenon, neither to high bearing out, nor to deepe formed inward (as the breast plate of a harnesse) is a laudable note, after the minde of the Phisiognomer Cocles: and such a person, saith he, is knowne to be of a tempe-

rate quality, and well conditioned.

The selfe same vttereth Conciliatore, and the like taught in the Chapter of the signification of the breast.

The condition and iudgement of the ribbes. The xliij. chapter.

HEre the Phylosopher doth skilfully instruct a man to Philiognomate by the disposition and forme of the ribbes, and learnedly vttereth certaine notes of these.

The first note is, that such creatures which are descerned to be well ribbed, be accounted (after skil knowne) to be strong: and applyed for the forme, vnto the male kinde.

But such seene and founde weake ribbed, are denoted feeble of strength (after nature) applyed for the forme, vnto the female kinde: which are knowne (saith the Philosopher) to haue but small and feeble ribbes, and weake muscles.

The Lyon (of all beastes) is the strongest, and perfitest compowned in his partes: yea he for the proper composition, nearest agreeing vnto mans forme. The discription of whose forme, the learned Aristotle Artly vttereth, in this manner.

That he hath a mouth sufficient great, the face formed square, and not very bony: the vpper

Jaw

Jaw equally hanging downeward, the nose more grosse then small, the eyes hollow standing, and very round, not to much protensed: but the meanesse moderate, the ouerbrowes sufficient great and broade, the forehead formed square, and in the middle of it, somewhat hollow benting in, vnto the ouerbrowes, and nose: vnder the forehead, the same as a cloude consisting: but about on the forehead neere to the nose, hauing the heares appearing inclined: the head in a meane manner formed: the necke of a good and semely length, and the same grosse and innodated: the heares in colour yealow, not plaine, nor much crisped: the partes which are situated nert the ioynts of the shoulder poynts, well proportioned and spaced, rather than more removed: the shoulder points appearing strong, and the breast inuentie: the Methaphrenon also appearing large, and the backe sufficiently compowned: the hips or haunches appearing not fleshie: the thighes and shanckes strong formed, and well sinewed: the whole chyne of the backe throughout compowned strong: the whole body (of knowledge) deemed to be well brained, and sinewed, and not rounde very myght: the pace that the Lyon treadeth, is knowne to be neither swift, nor very slowe: In pace also he walketh stately, and mouethe the shoulder points, as he treadeth. Such a condition of the mans body, formed

according to these, is denoted laudable, and to be strong, and such persons like formed after nature, are knowne to giue freely, and to be liberall, yea stoute of courage, louing and coueting victory, gentle of behauiour, and iust in dealing, louing besides these, with which they associate: these hetherto Aristotle.

Such persons (saith the learned Conciliatore, in his Rubricke of Phisiognomy) which are strong and well ribbed, be denoted liberall, and free of giftes, bolde, desirous of victory, gentle in behauiour, iust in actions, and louing well those, with which they fellowship. And applyed for the forme, vnto the Male kinde: in that the same hath great ribbes, through the largenesse of the breast, and breath of the backe: which properly proceedeth, of the nature of heate. Forasmuch as the nature of heate (as afore vttered) is to encrease and dilate the forme of the members.

Such persons which are founde weake and small ribbed, are knowne of experience to be feble of strength, and after nature, applyed vnto the female kinde.

Such persons which appeare to haue the ribbes much couered and compassed with the great quantity of flesh, that these seeme swolen or puffed vp withall: are argued to be full of yole wordes, and foolish in actions: as both Almansore, and Conci-

liatore

liatore repoꝛt. And foꝛ the like foꝛme, aptly applyed vnto the Oxe, and Frogge, hauing such conditioned ribbes.

The ribbes of the woman foꝛmed narroꝛw, and the flancks like: are especially caused, thꝛough the lacke of naturall heate in that creature.

The auncient Rasis vttereth, that the smalnesse, and thinnesse of the ribbes: both innuate in that creature, the debility and feeblenesse of eating.

The condition and iudgement by the notes decerned, in the quantity of the space betweene the necke vpward and the Nauill downeward, vnto the mouth of the stomacke. The xlv. chapter.

The Philosopher Aristotle doth Phisiognomate, by the quantity of the partes, which are betweene the nauill and necke, and the mouth of the stomacke: saying on this wise, that such persons which haue the same space larger, which is from the nauill, vnto the bottome and ende of the breast: than that consisting from the end of the breast, vnto the neck: are iudged gluttenous, and of a dull perseuerance. The reason (why such are repoꝛted to be gluttons) is, foꝛ that such haue a big

belly, and great stomacke: and a great stomacke (saith the Philosopher) requireth much meate or foode, by reason of the great quantity, and not of the quality: of which, these (by an earnest desire) couet, to eate much meate. And such are knowne to be of a dull vnderstanding, and perseuerance, through their mighty filling of meate, more then needeth: which, of the same, procureth weake sences in them.

But such a creature which hath the space consisting from the nauill vnto the breast lesser in distance, then the same which is from the breast, vnto the necke, hath (by the report of the Phisiognomer) a great or large stomacke: the stomacke heere ment, for the proper belly: of which this person is knowne (of obseruation) to be weake of body, and short liued. The reason of this is, in that the belly, or rather the stomacke consisteth colde, through the smalnesse of the same: of which, this ventricle or stomacke (saith the Phisiognomer) doth not orderly and well digest, but rather ingendreth superfluities in it: and of the same, such are prone vnto diseases or sicknesses, and to be short liued. And the multitude of sicknesses procured in that creature, are occasioned and caused through the intensed hotnesse, which the same purchaseth and by the meanes of the bowels, and other members neere placed: that hastily drawe from the stomack,

the

the meate by a force vndigested,

The learned Aristotle also vttereth, that when this space aboue described, shall be deemed equal, such a posture and condition of the like, is commended highly of him: for that this argueth, a due proportion of the members, contayning in them an apt, and good digestion in that creature.

But a contrary to these (aboue vttered) doth Aristotle report, that such persons which haue the partes from the Nauill downewarde (as vnto the belly) larger appearing, then the partes which are consisting vnto the breast, as vnto that named (Pomum granatum) are denoted feeble, and weak persons of body: and of likelyhode to be short liues, for the reason and cause aboue reported.

Such persons which haue that space larger, consisting from the ende of the breast, vnto the necke: then that extended from the Nauill, vnto the point or ende of the breast: such (after the minde of the Philosopher Aristotle) are denoted strong, witty, and of a ready vnderstanding.

Guilielmus Nurice in his Phisiognomy reporteth, that the like wordes (in a manner) to be vttered of the singuler Aristotle, where he writeth, that when the partes consisting from the Nauill downewarde, shall be deemed larger then these, which are appearing from thence vnto the breast: are iudged to be weake of body and short liued.

The condition and iudgement of the inner partes, which are consisting from the nauill vpwarde, vnto the beginning of the stomack. The xlvi. chapter.

IF the (Hypocondria) or inward partes so named, shall be decerned harde in the feeling, and sufficiently or well compoūned with bones: doe witnesse the Masculynity: and that such persons to be fierce, cruell, and quarrellers, or fighters: as the auncient Palemon, Albertus, and the learned Conciliatore vtter. Such Hypocondria (doe certaine report) that the worthy Plato possessed: yea the like creatures (as Albertus and Conciliatore report) are applyed vnto the fierce Lyon.

But if these partes (named Hypocondria) shall be decerned to be couered with a soft flesshe: these then (saith the Philiognomer Cocles) doe denote an effeminate minde, and woman'ly courage to dwell or consist in that creature: and the lyke affirmeth Conciliatore, in his Rubrick of Philiognomy.

Such which shall haue these partes weake boned, and wrinckled, and compassed with a thinnesse of flesshe, like vnto the Hypocondria of the Ape: are of the Philosopher iudged wicked of behauiour

haviour, and full of thē wde or euill turnes: applyed for the like condition and forme vnto the Ape.

The signification and iudgement by the notes of the belly. The xlvii. chapter.

THe Philosopher Aristotle doth here instruct, how a man may Phisiognomate by the habitude of the belly: in that the belly is knowne to be the same, which receiuing the meate (as Isidore reporteth) doth throughly digest it, and conueieth the excrements forth, that be superfluous, for which cause, this of nature formed, bearing and appearing outward.

Such which are sufficient fatte about the belly, that is, well brawned, and that the belly beare not to much outwarde: are denoted strong after nature, applyed for the forme, vnto the male kind. And such a condition of it, is reported to be naturall: so that the composition of the belly (after the minde of Constantine) is formed fleshlie after nature, yea hotte, and moiste: and this, through the occasion of digestion properly. Of which Rasis vttereth, that such creatures which possesse bigge bellies after nature, are noted to be libidinous, great feeders, and that speedily digest meates.

Such creatures which are deemed in a contrary

trary condition to this, as having flat bellies, not sufficient brawned, and these found soft, are denoted and iudged to be weake of body, and for the forme, applyed vnto the apparant congruency. In that we commonly see (saith the Phisiognomer) that such pollelling leane bellies, proceeding of any accident, as eyther of too much fasting, or of a sicknesse caused, or procured otherwise of any accidentall cause: are argued to be vnapt to learne, and to conceiue deepe matters, yea, weake of body and courage. And how long soeuer such continue in the like passion, and so long they tend or leane vnto the womanly condicions and courage: after the agreement of Aristotle, Albertus, Conciliatore, and others.

The learned Aristotle doth vtter also, in secretis secretorum, that he which pollelleth a big belly, is denoted and iudged to be an vndiscreete person, proud, foolish, and often desiring to coeate, for the hotnesse resting in him.

A meane proportion and forme of the Belley discerned, with a narrownesse of the breast, doth indicate such a Creature to bee of a deepe vnderstanding, of a good discretion and witte, of an honest conuersation and trusty. For a meannesse of the belly (saith the Phisiognomer) is procured of a hotnes, proportioned in that Creature, of which lawdable spirits ensue. Where the Philosopher

vtte-

uereth, with a straightnesse of the breast: this is here meant to be formed with a proportion of the same breast: for if this shold be compounded with an ouermuch largenesse, it would indicate a hotnesse of the heart in that Creature, to hinder vnderstanding. Of the same minde and iudgement, (by the report of the Phisiognomer) is the learned Loxius, where he witnesseth, that such a forme of the belly is knowne to be soft. Conciliatore reporteth, that the bignesse of the belly, doth denote an ouermuch desire vnto the veneriall act. Whose stomacke and belley are discerned fleshier, are reported to be strong.

He also affirmeth, that the belly soft in youth, doth witnesse, that the same in many to become flat and drawne together in old age, & econtra: of which this like, doth indicate a heauinesse in old age. The learned Aristotle uttered vnto the mighty K. Alexander, that the person hauing a great belly, to be vnadiscreet, foolish, proud, and desiring to coeate. A meancsse of the belly discerned, (as aboue taught) with a decent narrownesse of the breast: witnesseth a deepenesse of vnderstanding, and ready counsaile in that Creature. These hitherto of Conciliatore.

The bignesse of the Belley, procœdeth of the great heate, reuerberating in the empetuosse of the same: especially, vnto the Region of the Genitors.

nitors. In that (as it is saide) the vertue Morall or intellective, is not scituated in a body ouer hote: and of this, such are procured to be vndiscrete, and foolish. Such also are noted to be great drinkers, gluttonous feeders, and delighted in sluggishnesse: and giuing their minds much to luxury. As hath beene noted in sundry persons, which ledde an easie life.

A hearinesse decereed on the belly, doth argue such a person to be full of wordes: applyed for the forme, vnto the kinde of birdes: in that it is knowne, that the property of such, which are thus heary on the bellye, to be talkatiue, and full of wordes: and this note onely conceiued and taken, of the chattering of birdes: which through their light spirits, are thus moued to chatter: and the lesser birdes are knowne much louder to sing: and to haue many more notes, as the Nightingale, and such like, which are so procured and caused through the subtilnenesse of their bloud, and lightnesse of the spirits: in that these are of an ayrefull nature, through which, they are so lightly moued vnto mirth, and diuers desires, which in their many songs, and chaunging of notes, endeuour to expresse. And the Cockes of those kinde, more exercise long, then the Hennes doe, forasmuch as they are formed hotter, and by the consequent haue subtiller bloud, and lighter spirits, than the

Hennes.

Hennes. And that hearineſſe, or many more feathers appearing on their bellies, proceedeth through the abundance of the heate vaporatiue, in that the ſame more abounded in this place, through the digeſtion there bearing greater ſway: whoſe note is, that the fleſh of their bellies is found farre ſweeter, and more ſauerie in taſte, than any part of their bodies beſides: ſo that of the like cauſes, ſundry men are knowne to be very heary on the belly. Of which, to conclude, in that theſe poſſeſſe a ſubtill bloud, and light ſpirits, through the light motion of bloud, and the ſpirites. For that cauſe, are diuers fantaſies in thoſe ſubiectes, lightly procured and conceiued in minde, which, of them vttered in their ſpeech, and talke. So that of theſe, a certaine reaſon of the cauſe appeareth, why the chattering, and many wordes in them, doe indicate a hearineſſe to conſiſt about their Bellies.

The Phiſiognomer knew ſundry perſons of the like condition, which were very leacherous, and that much deſired to frequent the ſame. And the like conditioned creatures (ſaith Cocles) are theſe knowne to be, which poſſeſſe or haue but a ſhort ſpace, betweene the heart and braine: eſpecially, if ſuch are found Collericke. Thus by diligent conſidering the notes, in this Arte taught: may a man attaine, vnto many other hidde ſecrets

trets of this Art not here uttered.

Here note, that Ptholomie the Philosopher and Pontius Gallicus write, that he which hath one line in the nauill, doth signify knowledge, and skill in Arts. He which hath two lines under the nauill, is iudged to bee a person which shall haue many wiues. If three lines be seene under the nauil, such a person shal haue many children. If four lines there appeare, then do they promise long life vnto that person. And if fiue lines be there seene, it denoteth great honor and aduancement to that person. But if any vnder the nauil, haue two vnequall lines, he is then iudged to be very wicked, and little trust to be had in him.

The iudgement of the Pecten named Pectoral. The xlvii. Chapter.

NOw doth the Philosopher instruct to Physiognomate by the dispositions of ỹ Pecten: for the Pecten is the nether Pubes of man or woman in which the haires grow on the membra, of this, the Philosopher vttereth three notes.

He which hath the Pectoral right, that is, right beneath, and large about after the maner of a shield, well boned, and without ouermuch fleshines, are noted strong: applied to the male kind, after the mind of the Philosopher.

Such

Such as haue the n2tc2p of a contrary condition to that afore: as much fleshy fat, and well boned, are weake persons, and applied (after Aristotle) to the female kind.

Such as haue the n2tc2p duer leane, as if the same were so dried vp by the heat of the Sun, are euil conditioned, applied to the Ape of like disposition as wel in mind as in body: the same reported of Auicen, libro secundo de Animalibus. Also of Aristotle and Albertus.

The learned Conciliatore affirmeth, that such which haue a bony n2tc2p, and protensed into a sharpnes, are deemed strong persons.

The skilfull sr2r2ho2l affirm, that if the brest bone in the n1m455 shall be thinne of flesh, and protensed into a sharpnesse: is then iudged to bee lfkr5h to 2a1 24cht355, and that r3h 2353rp 2c1p also, to be l1rg2.

Further conceiue, that the hammes hairie, with a thickenesse of Hayres there growing, doth witnesse great Luxurie in that person. And when the same is there, with a thinnesse of haires, doth then through (the littlenesse or smalnes of them) argue the contrary: and signifyeth also the dominion of Coldnesse: as the same well appeareth in the place, where further (and more at large) is written of the Nature and Conditions of the hayres, &c. And these of the Pecten, that I may

not

not seeme to stand long (in the rehearsall of matter) shall here suffice.

The iudgement by the notes of the priyd and secret part. The xlix. chapter.

The reason why Aristotle hath not entreated of this part, is for that he wrote but a briefe instruction, in manner as an introduction of the science, which he comprehended in a fewe lines, so that an Epitomy onely of the same he wrote: yet Conciliatore somwhat intreated of the same, as I shall vtter (saith Cocles) and whatsoeuer is here added of vs, the same by experience was knowne and founde.

Rasis reporteth that the gelded person, is euill conditioned. in that he is a fole, couetous, and presumptuous.

But the person not gelded yet borne without stones, or at the least, hauing them very small, is then conditioned, much like to the gelded persons.

Such a person which neuer had beard growing on the chinne: is farre worser conditioned.

Such persons which haue the stones not alike, are noted great fornicators as Ptholomie the Philosopher, and Pontius Gallicus affirme.

But

But such persons which haue them bigge, are denoted lucky and fortunate; as Ptholomy the Philosopher writeth.

Such persons which shall haue them equall or alike: shall attaine vnto a happy fortune, as Conciliatore affirmeth.

Such persons which haue them very bigge, with the slitzng the like: are denoted foolish, sluggards, and Asses: I neuer saw, saith the phisognomier, that such hauing a great dyr, were euer ingenious vnto vertues: but rather that such tame, vnto a lamentable lamenesse and misery in the end: as Conciliatore vttereth.

These seeme hanging on vtgn2l, doe denote liberalitie, yet weaknesse to 2ti24c: as Ptholomie affirmeth, and the like Pontius Gallicus.

Aristotle (in lib. de Animalibus) writeth, that he which hath a very bigge slitzng, through the spirits, not mightie to discend, vnto the due place: and through the tolonesse of them, and through the often and longer 2gnzlnih of them: is thereby caused weake to 2ti24c.

Aristotle affirmeth, that the zlczcf2r ought to23l 2r2n vnto the firmament: and of this, men do not so much desire, to 2ti24c in the Summer, as in the winter time.

If vndecently the smeller of the zlczcf2r, shall be t2ggz3q, than the right: such a person shall then

beget (altogether) women Children: in that he is of a cold quality; as Conciliatore vttereth.

Conciliatore in his Rubrick of Phisiognomy vttereth, that the 2l1t3n2g 2gg3b, doth argue such a person to be a Dullard, and a Fole. And the crooke backed, or such which posselle a great bunch on the backe. And such also short of body, haue (for the more part) a 2gg3b 2l1t3n2g.

Ideo Matronæ soleut (vt plurimum) famulos similis staturæ elegere.

Solent enim fortitudinem secundum aliorum membrorum conclutinacionem ostendere.

Qui habent mentulam cum venis crassis & apparentibus, sunt calidæ Naturæ: & sæpe, illis accidit vlceratio virgæ, vt notaui (inquit Coelen) & curaui, cum oleo omphacino & rosacea aqua, & parum ceruſæ, & aliquantulum Camphoræ, in forma lineamenti, aliter talibus accidunt vlcera putrida. Cuius rei causa est imbibitio materiei quæ influit propter raritatem & latitudinem meatus, quia verenda sunt complexiones calidæ & humidæ. Et nimia fatigatione calesit, et excoriatur virga sic complexionata. Inquit Conciliatore.

The learned Aristotle reporteth, that the 2l1t3u2g suum sound exceeding long, doth hinder con-

cepti-

ception, yea the same perhaps already performed: and this may through the like occasion destroy it. And not unlike, saith the Phisiognomer, doth this many times happen, that no conception at all is procured: when as the same is discerned ouer small, and short in respect of the whole body. The reason why the ouer length is not commended nor apt vnto conception: is for that the Genitiue spirits in that Creature, are knowne to be weakened, through their long iourney consisting in the way.

The iudgement of the haunches and hips. The L. Chapter.

HEere the Philosopher instructeth, to phisiognomate by the dispositions of the haunches or hippes.

First, the hips bony, so that they be bigge and bearing outward, & sinnewed: and that the hips be big by reason more of the bones and sinnewes, than of the ouer-much fleshinesse: doe then argue such a person, to be both strong and hardy.

The selfe-same vttereth Rasis, where he reporteth, that when the bones of the Hippes shall be bearing outward: doe then denote such a person, to be hardy. Here Rasis meaneth the same, when

as the Hippes are well brawned, and bending to the out part: For then is it a note, of strength in that person. And the Phisiognomer hath noted, that such runne light and swift on the ground, and are great goers of iournies.

Michael Scotus hath truely vttered in this, which I much maruaile at (saith the Phisiognomer) seeing in all his Phisiognomy hee hath so mightily erred, not knowing what he wrote, as a person euill experienced in this Art: although hee durst attempt to vtter many matters. But to come to the matter, the Hippes sound sufficient fleshy: doe signifie a strong person, hardy, and no lesse proude: as the same well appeareth, in the Gelding, Faulcon, and Cocke.

Michael Scotus vttereth a second note, that such hauing the Hippes bony, yet in such manner that the bones appeare not bigge, but much fleshy, with a smalnesse of the sinnewes: doe declare the like persons, to be weake of strength: and applied to the female kind.

Rasis vttereth, that the Hippes hauing much flesh outward, doe argue the loosenesse of them, & weaknesse of strength.

Conciliatore reporteth, that the bones of the Hippes tended and bearing outward: doe denote strength, and a manly courage in that person: vnlesse a womanly fleshinesse in them, both other wise

wise happen.

A slenderneſſe or thinneſſe of the hips, doth ſignifie ſuch a perſon, to be a louer of women, fearefull, and weake of body.

The hips bigge, and well brawned, full, and ſolide: do argue ſuch a perſon to be ſtrong.

The hips bearing outward, through the quermuch fleſhineſſe: doe denote a weake perſon and feble of courage.

The hip bones bearing out (after a manner) do argue ſtrength in that perſon.

Raſis alſo vttereth, that when the hanch-bones are tended or bear outward, do demonſtrate much ſtrength, and a manly courage in that perſon.

The slenderneſſe or thinneſſe of the haunch-bones: doth ſignifie ſuch a perſon to bee both weake of ſtrength and fearefull, and a louer of women.

Ariſtotle (in libro de ſecretis ſecretorum) writeth, that the largenes of the legs and ankles, doth ſignifie a ſtrong perſon. Theſe hitherto of the hips, may here ſuffice.

The iudgement of the knees. The Li. chapter.

HEre the Philoſopher Ariſtotle doth phiſiognomate, by the diſpoſitions of the knees: and

vttereth sundry notes, as touching the condition of these: that such persons hauing the knees formed slender, are denoted to bee fearefull: and applyed for the forme, as he reporteth, vnto the apparant congruency or comlinesse of the same: in that the apparant maner agreeing by great study, may be named the apparaunt congruency: for as much as the same agreeth with the naturall manner in causes, and in the name proper.

The Philosopher also vttered vnto the mightie King Alexander, that the much quantity of flesh discerned about the knees, and the same soft, doth indicate the weaknesse of strength, and feeblenes of courage, to consist in that Creature. And this caused through a weaknesse of the sinnewes: which by reason of the moysture, loosing the Ligaments of the ioynts, is like procured. And such persons (as the Phisiognomer reporteth of experience) through the weakenesse or debility of the Ioynts, cannot so well indure to beare any heauy burthens, no nor any other vnlawdable workes, in which the force of strength consisteth, or is required.

Such creatures also are knowne to be so feeble of body, that they cannot long indure to walke on foot, at the least any reasonable distance: yea these besides are knowne to be effeminate. For the superapparant manner is the same, which hapneth

of

of purpose, with diligente study: as the like those inioy, which study of a speciall purpose, to procure and cause themselues amiable, & gracious to men: or worke otherwise, besides the contrary dispositions: in that the manners or apparancy of such, are knowne to be accidentall: but these which are not wrought and caused of a set purpose, may aptly be reduced vnto the minde, euen as an action naturall. And on such wise may their notes, of the conditions superapparaunt be demonstrates: as the like vttered of the manners apparant. And the reductions a like caused into these, as the same in purpose consisteth: and as afore of the Phisiognomer (in many places) it hath bene taught.

Michael Scotus in his Phisiognomy vttereth, that the knées full of fat flesh and fat: doe indicate a fearefull person, liberall, vaine, and of small labour.

The said Michaell Scotus reporteth, that the knées leane and thinne of flesh, do argue a strong person, bold, well enduring labour, secret, and a good goer on foot.

The learned Albertus, by the authoritie of Aristotle, vttereth, that the knées which in themselues are turned, as they (in a manner) knocked together: are applyed to the feminine propertie, vnlesse this may otherwise happen, by reason of

the

the exercise. As the like is to be seene in Bakers, Potters, and such like persons, which carry heauy birthens: in whom such a note is not naturall, but by accidente: for that cause, this note is ineffectuous.

The learned Conciliatore reporteth, that the knees appearing lose (as they were separated) from the rest of the body; doe denote such to be weake in their going. Such hath the Philiognomer seene and noted to haue gone with the toes, and knees turning toward the siluester part, that is, outward, and their knees tended into the domesticall part, that is, inward. And such persons euermore are effeminate, and for the most part Cyneds, as the Philiognomer experienced in many Subiects, and found the same to be like. Such also are of a peruish nature, that aptly they may be attributed to Women in their like. Thus I thinke sufficient vttered of the keens.

The iudgement of the shankes and legges. The Lii. chapter.

HEere the Philosopher doth Philiognomate by the shankes, and vttereth three notes, by the tripple disposition of the shankes conceiued. The first note is, that if the shankes shall be sinnewed, brawned, strong, and bigge: not by reason

ſon of the fleſhineſſe, but rather by reaſon of the greatneſſe of the bones, and ſinnewes: doe argue ſuch a perſon (after nature) to be ſtrong: applyed after ſome to the Male kind.

Ariſtotle vttereth a ſecond note, that the ſhankes ſlender, and ſinewes ſtrong, doe denote a leacherous perſon, light, and vnſtable in motion. And this note heere conceiued of the birds, hauing the like legges: which for that according to life, are light and vnſtable, and haue but a litle of the earthly grauity, yet much of the ayreall lightneſſe. Inſomuch, that theſe are vnſtable, and not tarrying any time in one place.

Conciliatore vttereth, that the ſhankes ſlender, with a weakeneſſe of the ſinnewes, do denote ſuch a perſon to be fearfull: as afore vttred in ſundry places.

A third Note, the Phyloſopher vttereth, that the Shankes ouer bigge, by reaſon of the ouermuch fleſhineſſe, and not with an equality or iuſt proportion, ſo that beneath the Anckles, theſe are bigge and fleſhy, as the weomans are, doe denote ſuch a perſon to be weake of ſtrength, groſſe witted, of a dull perſeuerance, vnſhamefaſt, and hatefull, as writeth Raſis.

To the ſame addeth Ariſtotle, that hauing the like ſhanks, are applied to their apparant comelineſſe, which apparancy is to be vnderſtode by the

contra-

contrary, in that the apparancy is a comelinesse to haue the contrary disposition and form in the flesh as that the same be moderated, or meane proportioned, and not out of forme.

The singuler Philosopher Aristotle, vnto King Alexander wrote, that the thinnesse and slenderneſſe of the legs argueth a weak person and ignorant. But the bignesse of the legs, doth signifye a strong and stout person: and this (of the bignes) is heere meant when as they be well boned, strong sinnewed and brawned. The legs slender sinewed and rough (after Aristotle) seeme to indicate the earnest desire to the veneriall act. Forasmuch as their nutrimentall matter is conuerted into Sperme, and applyed vnto the Birds. The shankes ouer-bigge and ill fashioned, do denote an edible and vnshamefast person. Albertus reporteth, that the Legges soft, are notes of an effeminat nature.

Antonius Cornazanus in his booke de re militari, concludeth, that the legges round filled after length, doth argue manlinesse in a young or stout Souldiour.

Conceyue also, sayth the Phyſiognomer, that the legges verie hairy, with much haire about the Cuirp Ecalp, doth signifie such a person to be very libidinous, and applied for the forme, to brute Beasts.

Such

Such which are hairy vp to the hips, and the like on the parts do wnward, are noted to be much and often desiring to co-eate, as vttereth Arist-ode, in libro de animalibus.

The shankes se fleshy behinde, that they beare out (in a manner) like to a woman with Childe, denoteth a filthy temperament in that creature, as Conciliatore writeth.

Michael Scotus writeth, that the shankes soft of Fleth doth denote a feminine nature in that person.

The shankes bigge, through the bones, fleshy, and hairy, denoteth a strong person, bold, warie, lusty, of a grosse wit, sluggish, and dull of capacity, as affirmeth Michael Scotus.

The legges slender, strong sinnewed and rough denoteth a greedy desire to the venerial act, for that their nourishing matter, is conuerted into Sperm, and applied to the birds, as writeth Michael Scotus.

The legges slender, and not sufficient hairy, do argue a weake person of strength, fearefull, of a good vnderstanding, Faithfull, Seruiceable, and seldome such are Leacherous, as affirmeth Mich. Scotus.

The Legges euermore naked of hayre, doth signifye a chast person, weake of strength, and lightly or soone fearefull: as affirmeth Michaell Scotus.

Scotus.

The legges very hairy, do signifie a hairy person, about the Eiuirp Ecalp, leacherous, simple, often paine, vnstable, and abounding in euill humors, as writeth Michael Scotus.

The iudgement of the Anckles.
The Liii. Chapter.

HEere the Phylosopher instructeth, to Physognomate by the anckles of the feete: and vttereth two consideracions of the notes, according to the two dispositions and formes: which with their relations appeare of the words and sayings in the Text. Such strong sineiwed, and well brawned about the ancles, are noted strong after nature, applied to the Male kind.

Such much fleshy, and weake sineiwed about the anckles, are iudged weake of strength, and courage: and applied after Nature, to the female kinde.

But as touching the second disposition and forme, in distingnishing these better: Rasis vttereth, that when the anckles shall be bigge, as thorow a fleshines, do argue such a person to be a dullard, and vnshamefast.

Conciliator repeateth, that such which shall be strong sineiwed, and well brawned about the

ancles:

ancles: are denoted strong and bolde: and contrarywise the shankes and ancles big, and euill formed, do demonstrate such a person to be weake, a bullard, and vnshamefast; these hitherto Conciliatour.

The ancles big, through the fleshines, & much bearing outward, signifyeth a weake person, of small labour, fearfull, wary, faithfull, & tractable, as affirmeth Michael Scotus.

The anckles hauing very apparaut sinnewes and strong, doth demonstrate a strong personne, bolde, proude, and stowte: as writeth Michaell Scotus. These hitherto of the anckles shall here suffice.

The forme and iudgement of the feet.
The Liiii. Chapter.

The Philosopher doth here Phisiognomat, by the condition of the Fete: and diuideth them into foure parts. As touching the first Disposition, he vttereth, that such hauing the fete sufficient bigge, strong sinnewed, and well Brawned: in such manner, that the sinnewes and Muscles appeare, and that the greatnesse of the fete appeareth, by reason of the bignesse, both of the bones and sinnewes, and not by occasion of the much quantity of Flesh, dooth indicate a strong person,

bold

bold and stowt: applied for the forme to the male kinde.

The Phisiognomer Cocles saith, that the bigneſſe of the feet arguing the like aforesaide, ought not to be conditioned, or posſeſſe an ouermuch fleshines, in that (according to Rasis) the feet apearing very fleshy, and that theſe are formed fast or hard in the compoſition, do innuate ſuch a perſon to be of a dul vnderſtanding, and ſlender capacity, applied for the imperfiter vnderſtanding vnto the female kind.

The ſingular Phyloſopher Ariſtotle (in libro de ſecretis ſecretorum) ſaith, that the fete formed fleshy, dooth denote ſuch a creature to bee fœlish, vnaduiſed, and a mæuer or procurer of iniuries to men.

The fet diſcerned ſmall and ſlender in form, argueth him to be ſtrong and ſtout of courage: after the minde of Nuntius Naturæ.

The learned Ariſtotle alſo reporteth, that ſuch as haue their fete formed contrarie vnto the firſt manner, as appearing narrow in the breadth, in which the ioynts ſeeme not to appeare, are denoted weake of ſtrength, feeble of courage, and to be effeminate.

The Fet (ſayth Cocles) which are deſcerned ſlender and in the forme appeare amiable: in ſuch maner that theſe are found rather more ſoft, than

ſtrong:

strong: are applied according to the passions of the minde, vnto the Female kind: that is, such haue the naturall conditions attributed vnto the female kinde.

The ancient Rasis vttereth, that the feete formed small, comely, and faire, dooth demonstrate such a creature to be prone vnto the veneriall acte, or a leacher, merry, ful of iests and sports, the causes of these dispositions, are the complexional qualities consisting in him.

Veere conceiue (saith the Phisiognomer) that the hotnesse and moisture in euery creature, are the special causes procuring the bignes of the feete. But the coldnes is knowne to bee the consequent cause, occasioning the smalnesse of feet. Of which according to the diuers forme and condition of the feet, are the diuers qualities answerably caused, & do likewise ensue, as is afore spoken of in diuerse places.

Such which haue the Toes and the nayles of them crooking, like vnto the Hawkes Tallents or clawes, are denoted (after the minde of Aristotle) to be Deceiuers, Theeues, violent Catchers, and Filthy talkers. The like iudgement is to be giuen of the Fingers and Nayles so crooking. For the Phisiognomer alwayes obserued, and knewe these, which possessed the nayles and fingers thus proportioned and formed, to be of a Chollericke quality:

quality: yet this note I saw (saith he) to be laudable in lolly Warriors, and right good Soldiers, and in those which Marses beame seemed to be gouerned in their great attempts.

Certaine report (saith the Phisognomer) that Aristotle heere meaneth, by the vnshamefast persons, these naturally theeues, violent pollers, and euill tongued. I affirme (saith Cocles) that by the martiall theeues, the Philosopher doth meane the worthy souldiers: forasmuch, as such whith liue and apply their wits and minds in the wars, exercise none other then warlike attemptes (after the maner of the common spoilers and theeues) in purchasing great bootes and spoiles heere and there, whether these attaine it by right or wrong, after a warlike custom as we daily see. And as further in the Phisiognomy of the Planet Mars shall be declared, and in the posture of Mars in the hand, &c. to come forth.

The Toes decerned close ioyned together, doe denote such a person to haue a naturall scowring or flixe of the belly: and such a creature applied for the forme vnto that kinde of Quaile (which seeketh his food by fresh Waters) for his often and much dunging.

Rasis reporteth, that when the heeles are seene small in forme, indicateth such a person to be weake of strength, and fearefull.

The

The heeles deterned big, and fall of flesh, denoteth such a person to be strong and bold, as the former Rasis saith.

Albertus and Phylemon report, that the breast of the foote when the same shall be formed fleshy, and not hollow: in such maner, that treading with the same on the earth: it seemeth to lye with an euen vpper face of the sole on the ground: doth insinuate such a person to be crafty and malicious: for this is a note of the cold flegme abounding on the same. And this craft receiueth formes, inasmuch as that the same is of a light cause moued of the weake mouer. And of this is the craftinesse in that subiect caused.

The Philosopher Aristotle vttreth, that whole inner part of the sole of the foote, shall not be deterned hollow, but on such wise filled, that with the whole foot (in the treading) the same toucheth the ground, is denoted to be a creature wily, mutable, and full of deceits.

When the breast of the foote shall appeare hollow, and in a contrary maner vnto the first, doth signify by the contrary condition, the goodnesse of vnderstanding, and a good composition well directed, and the goodnesse of conditions.

When the hollow of the foote shall be leane, it portendeth melancholy, and consumptions in that creature.

The learned Conciliatore saith, that the foote thicke and short, denoteth such a person for to be strong and hardy.

The feet very long, doe denote such a person to be deceitfull and wicked, as writeth Conciliatore.

The feet exceeding meane, both in the thinnesse and shortnesse, demonstrateth a wicked person.

The soles of the feet, compounded with fat flesh, denoteth such a person to be strong, bold, & a good goer of journies on foot.

The feete soft, thorough the large filling of the skin about, do demonstrate such a person to be a deceiuer.

The feete crooked, and hauing the soles verie hollow and wrinkled, are persons to be shunned, for that such are crafty, and wicked in their doings.

The soles of the feet euen alike, argueth such a person to be weake of strength, and an ill goer on foot.

The heeles slender & soft, doth argue such a person to be weake and fearfull.

The heeles big, and fast of flesh, denoteth such a person to be strong and bold.

The soles of the feet, and long heels, filled with flesh, do indicate such a person to be foolish, & peeuish,

with, especially if the toes be soft and large.

The feet hollow, argueth such a one to be prudent, witty, and honest.

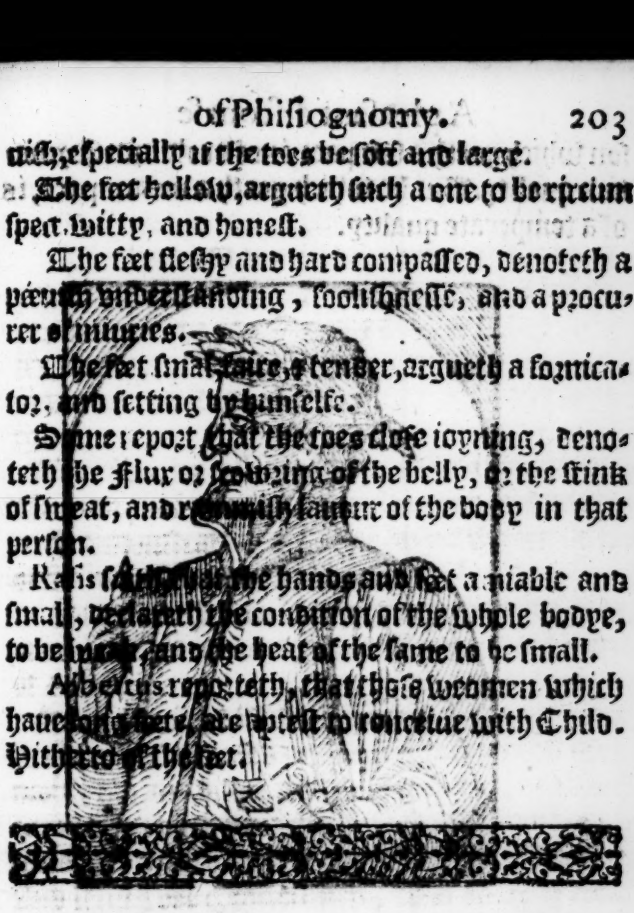
The feet fleshy and hard compassed, denoteth a pæuish understanding, foolishnesse, and a procurer of injuries.

The feet small, faire, & tender, argueth a fornicator, and setting by himselfe.

Some report that the toes close joyning, denoteth the Flux or scowring of the belly, or the stink of sweat, and especially fautor of the body in that person.

Rasis saith that the hands and feet amiable and small, declareth the condition of the whole body, to be weake, and the heat of the same to be small.

Albertus reporteth, that those women which haue long feete, are vnfit to conceiue with Child. Hitherto of the feet.



The fourth part of Phisiognomy, of the qualitie of treading in general.

The Philosopher (in libro regimine principum) saieth, that the quicknesse & swiftnesse in treading, doth argue a hot qualitie. Such a per-

son which goeth a soft pace, is of a cold and flegmatick quality. But he which goeth a meane pace, is of a temperate quality.



The paces large and slow, do procéede of a laudable discourse, and that such a person shal prosper (for the most part) in his works and déeds, as the Phisiognomer obserued in his Patron Alexander Bentiuolus, the sonne of Iohn Bentiuólus, the second of that name.

The

The shortnesse of the paces, dooth innuate the contrary, that is, froward conditions, and to bee euill disposed in his workes.

The same affirmeth Rasis, who saith, that the paces large, and slow or softly, denoteth a friendly person, and the paces quicke and short, to be a hasty person, and very carefull in all his busines, yet is hee ignorant to bring them about, and to end them.

That famous Albertus reporteth, that the pace of a man proceeding of the inclination of Nature: doth demonstrate of the same, what the qualities of the mind and conditions are.

Such which take long paces in their goinges, are noted bold of courage, and strong, after ỹ mind of Albertus.

Such hauing disordered paces, are denoted to be of an euill disposed minde, niggards, most commonly sad and disquieted with many cares. Such encombred with a maruellous sorrow and heauinesse, tread with contrary paces from the former. And if such bee Craftes-men, then are they close minded.

The swiftnes of pace, in bearing the body vpright, and in a semely personage, argueth a quick witted person, and subtle: and one which better beginneth matters, than endeth them.

The creature which mooueth the eyes quicke,

and often shutteth them together, and bending his body, as he goeth, is iudged to be fearful, a niggard crafty, and full of deceit.

If any through his swiftnes of going, hath a troubling of the eies, the head doubly standing, & breatheth fast, such a one is deemed to be bold, inconstant, and very crafty.

Such as tread with short paces, and hastening or quicked, are weake of strength, fearfull, and a niggard.



When

When the hands and feet moue togither with the bodie in the going (and that seemely) and softly, they be carried and moue: with a little declining both of the heade and necke, after a seemelie manner, is iudged (after the mind of the Phisiognomer) to be a person strong, bold, and valiant of courage, applied to the Lion: as hath beene noted in sundry folks. Such a person the Phisiognomer noted that worthy Hannibal Bentiuolus, the son of the mighty Iohn Bentiuolus, his singuler Benefactor.

A slow pace by nature, doth indicate a dulnesse of wit, except some mightier notes contrarie the same.

If any hath a curious slowneſſe of pace (that sometimes staying) turneth the head, and looketh about him: doth bewray such a person to be high-minded.

Such which in the mooving and going, haue the shoulder points brawned straight out & large: are boasters, and full of Words, applied to the horse.

Such which moue the shoulder-points, and that these shalbe crooked, are noted witty persons, applied to the Lyon.

Such which turne the feete thwartly (or in a contrary maner) in the going, that the toes seeme to crosse one before the other, and make (the

some of a Tryangle) by that manner of going: and that through their weake legges also such doe stagger, as though these were broken or loose in the ioynts, are conditioned to the woman, as certaine report: such the Philosopher in the Chapter of the shankes doth affirme to be hatefull, and inverecundious.

Whose pace is slow in going, argueth such a person to be weake of strength, and of a dull Capacity.

The mouing of the Nose, with the mouing of the Muscles, and Cheeke Bones in the going, doth denote such a person to bee vnkeful: and contrarie to this in the going, that the Nose turning vpward, doth like argue such a person, to bee vnkeful.

Such which lift vp the shoulders in the going disorderly or that the one member be bigger then the other, are windy and troubled as it were, with a certaine kind of Melancholy. This note is especially verified when as the neck is leaning to the one side, as the phisiognomer obserued in a certain Scholler and Countryman of his, and in certaine of the Religious.

Such which shrugge too and fro with the Body, and rubbing themselues. and if these properly be eloquent: are noted mighty flatterers, and dissemblers, applied to the Spaniell: which part-

ly



ly for feare, and partly for relieſe at his Maſters hands, doth ſo ſhrug together, and ſtare or fawne on his Maiſter. Of which, theſe (as I may tearm them Spaniels) are with diligent care and heed to be conſidered, in that the greater part of them, ſeeketh and attempteth treaſons. Albertus & Conciliatore, do partly affirme this. Of theſe was one Seraphinus a Piſis, a perfit Chirurgian.

Such which go with a leaping or dancing pace, and bearing out the buttocke, and with the countenance borne vpright: are noted to be Cynedes and womanly perſons.

Such whoſe knees bend in the going, do either fal vnder the thraldome of ſeruice, or elſe into ſome great miſery.

The

The reason of this is, in that the debility of the sinnewes, doth protend the weakenesse of braine, and by the consequent, the imbecility of vnderstanding.

Such which treade on the toes, in (such sort) going outward with them, that the heeles seeme to make an angle behinde: are noted of a Womanly Nature, yea and Cyneds: especiallie if the knees seeme to knock together, and bend in the going.

Such which haue an artificiall pace, and by measure goeth, or that swiftly, and their eyes moue quicke, with a smiling countenance: for the passion, are moued vnto euery difference of the position.

Such a person which hath a childish loke when hee beholdeth any pleasant thing: these shall you suppose to be giuen (or at the least prone) to picking and stealing.

Such a person which hath the pace of that foule named a Storke, with the shoulder pointes and Neck drawn together in the going, and with the like positure of the eies: is iudged like in conditions to the Storke.

Such which sometimes loke to the earth, with a cloudy and frowning fore-head, and the vpper eye-lids drawne together, and that the eies sometimes turn vpward, with a bearing vpright of the head:



head: are noted to bee wholly occupied in wicked deuises and thoughts.

Such which with straight and strong Leggs, doe orderly go, are noted bold, and vnpatient: yet is boldnesse, with a valiantnesse of courage signified.

Such which haue a quicker pace, and more disorderly are halking in their pace: are noted rash and foolish.

Such which tread and go (after the manner of the Hart) with the head and eyes, vsing the aforesaid walking in these: are not onely iudged to bee vnstable, but to dye an euill death.

Such which for the more part, goe so nicelie on the toes, that scarcely any Durt is seene on the outsides, of the rest of the shoes: are argued to

be

be of a womanly nature, and that these to be Cynedes, and such which exercise and follow the venerial conditions: especially if the fact be amiable, small, and with flat heeles.

Such which tread with strong and fast soales of the feete: are noted strong and manly, unlesse the body otherwise be weake, and that the knees bend in the going. Hitherto of the nature and iesture of the paces and going, shall here suffice.

The iudgement of the hairinesse in diuers partes of the body. The Lv. Chapter.

FOr as much as a great doubt in iudging, proceedeth through the diuersity of the hairinesse in persons: the Philiognomer thought good, to vtter here the wordes of a singuler Philosopher the worthy Conciliatore, and other learned in the same.

First Aristotle (in Methaphoricis) writeth, that such persons which haue heary legs, are venerious, applied to the Goat.

Such which be very hairy, about the breast and belly: are alwaies wauering of mind, and vnconstant: applied to the Birds, which haue the breast and belly like hairy, after the kind.

Such which bee very naked of haire on the breast,

least or at (the least) haue very little or few hairs to bee seene: are inuericundious persons, applied vnto women.

Such which be not much hairy in the partes of the body, but in a meane: are noted honest persons, and of a good nature.

Such which haue the brawne of the shoulder-poynts hairy, are noted (as afore) that they neuer continue stable of minde: applied to the birds.

Such which haue the back or chine of the back very hairy, are noted inuericundious and leacherous persons, applyed vnto beasts.

Such which haue the neche behinde hairy, are signed to be liberall persons, and stoute: applied to the Lyon.

Such which haue a sharpe chin, are persons of an honest mind and nature: applied after the form to the Dog.

Such which haue the haires of the eye-browes ouerspreading together: are sad persons, and couetous, applied vnto the similitude of the passion.

Such which haue the haires of the eye-browes hanging ouer the nose, and spreading vpward vnto the Temples: are denoted sullie persons: applyed for the forme to the Hog.

Such which haue the haires vpright on the Head, are noted fearefull, applyed vnto the similitude of the passion: in that persons fearing,

their

their haires do thē start vp.

Such which haue the haires of the head, verie crisped: are also fearefull, and applyed to the phlegmatique.

Such which haue fine and very crisped haires on the head are denoted fearefull.

Such which haue the haires of the head crisped or curled at the endes, are persons honest renowned.

Such persons which haue a high forehead, are noted liberall, and about: applied for the forme of the Lyon.

The head long, with the haires growing downe vpon the forehead, and neare to the eyes, doe argue such a person to bee liberall: applyed to the forme of the Lyonesse and apparant of the female.

The worthy Conciliatore vtterethyt that hauing curled haires, doe denote such a person to be quicke of hearing, and readie in the remembrance of things: and such which haue the haires on the neck behind, and the head thick, shall be much hearefull: such (by the agreement of authors) are argued to be strong, and voide of feare of courage.

It is also reported, that such hauing the necke behind hairy: are noted liberall, applyed for the forme vnto the Lyon.

Such

Much quantity of haires consisting on the shoulder pointes, and necke behind: doe witnesse peeuishnesse, and an obstinate minde: and with this to be vnconstant, applyed for the condition to Birds.

Such hauing the Breastes very hairy, or but thinne of haires, are inuerecundious or impudent persons, applyed for the kind vnto Beasts. Such hauing the breasts altogether without haires, are applied to Women. But such are applied to men, or named manly, which haue their backe partes hairy.

Such a person which shal be only hairie on the breast, is noted a constant person, & well sticking vnto his word and promise: and the Phisitions report, that the same note, to declare a hotnesse of the heart.

The much quantity of haires on the belly from the nauill downeward, doth indicate such a person to bee lururious, vnstable, and a great feeder by nature: applied for the forme to Birds.

Such which haue the legs hairy, are generous, applied for the similitude to the Goat.

Such bodies couered (in the parts) with a much quantity of long haires, are denoted fierce, cruell, and vnapt to be taught: these notes are heere conceiued of the accidents of the same matter, taken wholly of the outward appearance.

Now

Now resteth onely to Physiognomate by the acts and doings of the same subiect.

Philemon reporteth, that the man which hath much quantity of haires in most part of the body, is declining vnto a brutish nature.

He which hath a decent quantity of haires on the backe of the hand, especially about the neather part, and about the thomb, and on the fingers: is iudged to be a person of a good quality, and honest nature.

But ouermuch hairinesse on the handes, doth denote such a person to be wauering, and vnconstant: supplied for the similitude to birds.

Such a hairinesse, if it be scattring and dispersed: both argue an inordinate quality, and an euill nature.

Very little or few haires on the handes to be seene: do denote a weake body, and a feminine or womanly nature.

The hands quite (without haires) to be seene: is a note of euill conditions, and to be a presumptuous man, and an effeminate person. And this the rather, if he hath no Beard: for then he is compared to the geloso person, and his conditions.

If the haires be decently small on the backe of the hand, toward the neather side, and vpward on the backe of the foure Fingers, and vnto the two first ioyntes of the Fingers, and that they be

few

few in quantity, small, and of a changeable colour, doe argue a ready wit, subtill, and a deepe vnderstanding.

The iudgement of the stature and quantity of the body. The Lvj. Chapter.

Inasmuch as vnto the whole body briefely belongeth to vtter (Pliny and Solinus report that the perfit bounds of the length and largenesse of the body, haue not as yet beene discribed of any: yet doe the Phillians witnesse, that the naturall length of mans body to bee seauen foot: and that the valiant Hercules was found to be within this bound. And that the largenesse or breadth of his body, to be like so much: for how much the distance is, betweene the two endes of the middle fingers (the armes and hands) stretched out: and so much is the distance betweene the crotone of the head & sole of the foote. By this reason also (the olde writers) named man, the little world: in that if a circle were drawen about him, he would then be found as wholy round. For which cause, if any person both exceed this quantity of length, hee is then noted to be of a tal stature: but the person which lacketh of this, or is lesser of stature (then this discrip-

tion aboue) is then noted shorte of personage. And whole length and breath are not alike, is named ill shaped of personage. So that the quantity euermore of the parts, or of the whole body (in respect of a meane) ought to be applied vnto the measure of the whole body.

The Philosopher Aristotle, doth Physiognomate by the quantity of the Bodye, as by the smalnesse and bignesse of the same. First, as touching the quantitie of the Bodie very small, hee reporteth, that the small persons in quantity and stature, are of a ready and quicke wit, and prompt in attaining anie thing, and passing both in the conceyuing and knowing of matters. And this in as much as to the quantity of body absolut, and in as much as is by reason of the space, in which the same is: To which, Gulielmus adding a reason of this matter, reporteth: that those in which the arteriall Bloude, and both the spirit and naturally heate speedily and forthwith procede from the heart vnto the braine, and vnto the cogitatiue vertues: those are of a sharpe and prompt wit, in taking, and generally in conceiuing. And this inasmuch as by the reason of the space in which such a motion is: and I heere name, that an apprehension or conceiuing, and knowledge: and of that knowne iudgement and discretion: of which maner and condition, are the persons small or little

of

of quantity. For in those (as the Phisiognomer affirmeth) the bloud, the lively spirit, and natural heat swiftly and swiftly procede, and are moued from the heart vnto the braine, or vnto the cogitiue vertues: in which such a motion is on the small, and short space: and euen the same is in very small persons, in as much as by the quantity of the body.

Although the Philosopher seemeth in the first, to Phisiognomate by the smalnesse of the body, in comparing vnto the cholericke complexion, or the hot and dry quality. And the Philosopher meaneth, that although the smalnesse signifieth a sharpnesse of wit, and the goodnesse of perceiuing, in as much as is of that quantity: yet by reason of the complexion may the contrary be. For the smal which are of a dry quality, which he meaneth, vsing hot and dry meates: and such which abound in the hotnesse of body, as if he said, the smal cholericke in quality, and in whom a drynesse and superfluous hotnesse consisteth, and that lesser beare sway, doe performe little or nothing, that is, they are alwayes vnapt or vnable vnto the performing and perceiuing, especially vnto the well iudging or discerning.

The motion of the spirits in them is ouer swift, and by reason of the smalnesse of the space, and ouer much hotnesse causing them tursible, that they

neuer can consist in the same, as this in perfitly perceiuing and knowing.

In the second, the Philosopher instructeth to Phisiognomate by the greatnesse of body, in comparing the same vnto the cold complexion & moyst or flegmatieke. In the third the Philosopher vttereth, to Phisiognomate by the smalnesse of bodie, in comparing the same vnto the colde and moyst complexion. And he meaneth, that the smal which are of a cold and moist complexion: are perfit, that is, apt vnto the performing: although the Bloud and spirit in these are moued vnto the heart spedily, for the smalnesse of space: yet nevertheless, caused vnmooueable, by reason of the complexion or coldnesse, in that moysture restrayneth, the dryth and heate: and thus of the short and swift motion of those Spirites, by reason of the space: and in a slow manner, by reason of the moisture of those Spirits, shall the motion bee caused commensurated, and both a meane and temperate, apt vnto the performing. In the fourth he Phisiognomateth by the greatnesse of body, by a comparison vnto the hot and dry complexion: in that such are perfit and quicke in conceiuing. Although in those the space of the motion be great, yet the blood and Spirit in them are very swift mouing, by reason of the great heate: and on such wise in these, is a temperament of motion caused, and are apt vnto

the

the performing.

Here is to be conceiued, that although the hot and dry, and generally the chollerick, are of a difficill or hard conceiuing, and of a dull wit by reason of the drythe, which hardly receiueth: neuertheless the chollericke bigge in body, are more perfit, and apter to conceiue then the small in quantitie of body. For when these giue and apply their wit vnto the conceiuing and attaining of any thing, they long retaine the same with them: and although they haue the Spirit and blood moueable, yet for that the space of the motion is great, for that cause, before any other thing or matter occurreth, they first conceiue and take, and strongly retaine. For a more drynesse then moysture, consisteth in the hinder part of the braine of this creature. So that drinesse hath the property to attain and receiue with difficulty, and when this hath receiued a forme, the same purchased, it retaineth for a long time: which contrary is of the moysture. For the moysture or moist braine behind doth lightly receiue a forme, and soone loseth the same: in that the formes which are imprinted in the moysture, are not preserued any long time: but soone vanish away. And for as much as the chollerick small in body, do not so long consist in any maner, that any forme in their spirit can be fixed: yet are these neuertheless noted perfite, as

is afore vttered. For the learned Aristotle heere meaneth, that the more chollericke in body, are perfit simply, but this vnderstood in the comparison vnto the chollericke small of body. The Sanguine of complexion, and big in body, are very perfit: in that they be of a temperate moyst quality, and of a good receiuing or retaining.

In the preceding, the Philosopher doth Phlegmonate by the quantity of the body, betweene a very small and very big, as vnderstanding of a meane. Of which such hauing bodies ouer-much exceeding in greatnesse and height, & ouer-much lacking in the smallnesse of body and stature, are perfit by hap: in that these sometimes are on such wise, and sometimes in a contrary manner: according to the same, as they are diuersly complexioned. So that by the consequent, such ouer small, and ouer big, are vnperfit, in as much as vnto the extending: which may be on such wise, and otherwise in the ouer small so meete, that the vnperfit is, as euery variable contingent or happening: For that cause in stature and quantity of bodie a meane, which are neither ouer small, nor ouer bigge, vnto sense made the aptest to perceiue and knowe.

The Phisognomer further vttereth, that the person which is not of length, and largenesse alike is noted to be one, not in a due forme proportioned.

Inda-

Indagines heerein, writing of the stature of man, alleageth an example out of the Hystories, of one Maximinus the Emperour, who for his notable and monstrous talnesse, was of this sound and iudged to be of a dull capacity, and foolish. And of the same arose the Prouerbe, which is (Climacis Aegyptia, ex Caligâ Maximini.) And that applyed now to men of a great and huge stature, hauing euill properties & conditions, and had in contempt for their rude manners.

Sundry others the like might heere be uttered, which for breuitie (saith Indagines) I omit: yet is it well knowne to all men, that such which bee of a monstruous talenesse, are euermore of a dull capacity, simply witted, and in manners rude: especially if they be leane, and very long of Bodie, with the neck reaching forward, like the Storkes necke.

In the Court of Frederick the third, & Charles, Emperors, did the worthy Indagines note certain persons very tall, and maruellous leane: who in conditions, were knowne to be very froward and foolish. And from these persons, do not such much differ, which go croked or stouping.

Heere a man might aptly apply the olde Prouerb, which affirmeth, that seldome any seeth the long and tall person wittie, nor the short person

meeke and patient: yet the person short of body, is noted to be of a ready wit, apt to attaine thinges, and in the end very skilfull in many matters. And this onely meant by the quantity of the body, and not of the quality, in that the same often falleth out the contrary.

The person deemed meane of stature, and reasonably fat, and in the other members and partes decently formed: is noted to be ingenious, prudent, and doth his busines with expedition. These hitherto Iohn Indagines.

Michaell Scotus writeth, that somewhat may be declared by the stature of man. First, the stature long, and sufficient bright, and rather leane than fat, doth argue that person to be bold, high minded, presumptuous, vaine-glorious, to much of a will, long angry, sometimes lying, and in many things malicious.

The stature long, and sufficient fat, doth signifie a strong person, yet lightly unfaithfull, deceitfull, of a dull wit, selfe-willed, a murmurer, ungratefull, and circumspect in his doings.

The stature very long, leane, and slender, doth denote a foolish person, much selfe-willed, weake to labour slowe, a great lyer, lightly crediting thinges to be compassed, as he wisheth them, and often lying.

The stature short and bigge, is a note of a flegmaticke

matticke quality, enuious, suspitious, more simple than wise, easily perswaded to beleeue, long angry hatue, and well contented to serue.

The stature short and slender and sufficient vpright: is a note of a chollericke quality, and that such a person to be naturally circumspect of that he doth, ingenious, bold, high minded, vaine-glorious, of good memory and vnderstanding, secret, & a great surmiser.

The stature which bendeth naturally forward and not caused of age, denotes a wary person vnto himselfe, a niggard, laborious, a grosse seeder, long angry, not lightly crediting, secret, of dull witte, and seuere or cruell.

The stature or personage bending backward, doth signifie a foolish person, of a small vnderstanding, of ill memory, vain, a grosse seeder, and easily perswaded to good or euill. Hitherto M. Scotus.

A perfect instruction, in the manner of iudging.

First consider, that a man may not hastily pronounce iudgement of any one note alone, but gather and marke diligently the testimonies of all

all the members: and if there happen to bee, to appeare diuers notes, and that vnto diuers effects: then leane by the counsel of the Phisiognomer, to the mightier and worthier part. For that the quality of the whole body, consisteth of the qualities of the parts. So that by one note onely, a man may not argue and iudge the affection or natural motion of any person, but by sundry together. Wherefore when thou wilt pronounce the haps to come to any person, to bee either greater or lesser: then the same iudge, after thou hast throughly learned and vnderstood of his nature and conditions. And in marking and obseruing this way of iudging, thou shalt seldome erre.

As for example. If any hath the notes of a Wicked person, and threatned to com vnto a miserable end: yet if such wickednes doth then but a little moue him, then may it bee coniectured, that such a person hath wel maistred his wicked affections: contrary to others, which for the most part happen to come vnto cruel torments, or sustaine long imprisonment.

Another example is, that if any hath the notes of an yreful person, and that anger doth then but a little disquiet him, then it is to be iudged, that he hath wel repressed and bridled the passions of yre: and euen the like iudgement may bee giuen in al others. This also mark for a sure note in this

Art,

Art, that the good and semely forme of each member, dooth denote a good composition and strength of the body, whither that member be small or big, in respect of the Bodie. And the formes of the members wel proportioned, do denote vertue: but euil fashioned, doth argue an euil conditioned person.

Yet the more open and manifester Signes are they, which be caused and appear in the principallest places, and these named the principallest, that are about the eyes, the forehead, the head, and the face. But the second and next place is the same, which is knowne to be about the Shoulders, the breast, the belly, the legges, and the Feete. But the last, is the part which is to be considered about the belly. But the generall difficulty or hardnesse of these, consisteth of the iudgement, euen as the like dooth the same both in the Art of Astronomy, and Phisicke practise depend.

Of this Galen affirmeth, that the Phisiognomer may erre in his iudgement, for diuers causes. First in that to any one note a man may not trust except the same bee proper of it selfe, as is aboue declared. Therefore no one note alone may be taken of any especiall part of the Bodie: in that by the nature of one perticuler, doth not the Nature of man in generall consist. In the second, there is errour caused, for that to the alteration of nature

and

and age, they do not somtimes agree, in that there be notes, which sometimes declare the matter rather past, than to come: like as in the person of threescore yeares old, which may be hairy, that doeth then argue his leacherousnes to be past, & not present to be affirmed.

Sundry Writers affirme, that the notes gathered by the forepart of the body, are known to be mightier then those conceiued of the hinder parte, as witnesseth Hipocrates, who willeth first to behold and note the face of the sicke. Others affirm those to be the mightier notes, which are taken of those members, by which the passion is exercised: as the notes which declareth the yze of the brest & ribs, which is exercised by the heart, within those parts placed.

Further, in that by the shoulders, armes, legs, & feet, strength is exercised, therefore are the mightier notes for strength, gathered of them. And thus by the other members also, may you gather and iudge.

But heere for a plainer vnderstanding of the Art, and that you may learne howe to iudge the like, I will heer prepound an example or two, and so end the worke.

First this person (by whom the Example is giuen) shall be imagined to be of a meane stature, yet rather vnto a smalnesse, than vnto a bignes

of



of personage, and that the heade to be vniforme, and agreeable in proportion vnto the bodie, the necke bigge and lineie, the haires on the heade meane, yet rather thinne, than thick, crisped, and not plaine, the forehead of a comely forme, with vigilant eyes, rather more inwarde standing, then outwarde situated, and rather small than bigge, being of a gray colour to the sky: the face rather long than round, and rather bonie than fleshy,

fleshy, the chæckes not full puffed vp, but of a meane bignesse: the eares rather small than big: the nose hollericke, or like vnto the Eagles bill: the nosethrils rather large than narrow, the mouth rather big than small, the teeth great and thicke set: the lips like vnto the Lions, so that the vpper lippe be somewhat thicke, and the neather lip somewhat big, yet not lose hanging: the chin long, & rather sharpe than round: and the vnder chin not palliolated, the whole bodie rather Bony than Fleshy, the Shoulder-points comely formed: the Breast large, with the rest of the Bodie proportioned: the hanncles brawned, with a good fastnesse, and bending somewhat outward: the Leggs round, and seemely Brawned in the partes: the Feete seemely bigge, and not small, the Heeles comely formed, and in pace goeth vpright, and in a seemely forme of length: and whether he bee polled, or not polled, it forceth not: and that such a person also of property, rather declineth vnto the good, than vnto the euill: and that in all his attemptes, hee proceedeth with a stoutnes of courage.

In this second example, shall be vttered the forme of a most stowt and furious person, whose Members of the Bodie ought to bee thus proportioned: First, the head sharpe or rounde, the nose flatte and hollow, the middle part or Chest of the

breast



breast bearing outward, so that there be but a smal distance betweene the hart and braine: the Necke short, the eies fiery and spotted, the distance great (from the place of the stomacke) vnto the Mauill: the fatnes of the body fast, and not lose; the voyce big & loud, with a quickneſſe of speach: & treading quicke, with a swiftneſſe of paces: the body meſt hairy, and well bearded: the armes long, with apparant vaines; the handes rather digge, than small:

small: that if slender, yet not ouer slender of bodie, and that the rest of the members of the bodie, bee well proportioned: and that he be not long or tall of stature (for few such be hardy) and not Crane legged, nor hauing the Pea-cockes pace. To conclude, the Phisiognomer doth heere giue warning vnto generall Captaines of an hoast of men, that they chose no vnder Captaines, which possesse effeminate members, and be like conditioned, that is, delighted in pleasures and banketting: for that such Soldiers (for the most part) fighting vnder their Enisgne, were knowne to bee put vnto the worst, and driuen backe, to the great discomfort of the whole hoast: which experience, Cocles obserued in diuers battailes, in which, the like Captaines (seruing for the onely desire of their Belly, and couetousnesse of money) brought their Souldiers vnto a very lamentable end, and miserable destruction. And so I conclude this worke of Phisiognomy.

A breefe rehearsall of the notes of all the members, with their significations, in the forme of a Table.

Of the head.

FIrst, the head big, doth denote a dull person, and applied to the Asse. The head little, to bee foolish, and applied to the dog. The head meane of bignesse, doth argue a good wit naturally. The head Pineapple sharpe, to be vnshamefast, and a boaster. The head short and very round, to be forgetfull and foolish. The head long in fashion to the Hammer, to be prudent and wary. And in the forepart of the head a hollow vnesse: to be wily, and irefull.

Of the forehead.

The forehead small, to be vnapt to learne, vnconstant, and applied to the Sow. The forehead very big, to be slow, and applied to the Ore. The forehead round, to be of a dul perseuerance, ireful, and applied to the Asse. And being somewhat a plaine forehead, to bee circumspect: and applied to the Dog. A square formed forehead, to be bold, applied to the Lyon. The forehead smooth, to be a flatterer: applied to the fawning Dog. The forehead big wrinckled, to be bold: applyed vnto the Bull and Lyon. A low forehead, to be sad: applied

to the passion. A long forehead, to bee a flatterer: applyed to the Dog: a high forehead, to be liberal, applied to the Lyon: an ouer wrinckled forehead, to be vnshamefast: and puffes vp in the temples, to be high minded, trefull, and of a rude wit.

Of the eyes.

The eies small, to be faint hearted, applyed to the Ape: the eies big, to be slow, and tractable, applied to the Oxe: the eies hollow standing, to be enuious and wicked: applied to the Ape: the eyes standing out to be foolish, applied to the asse. The eies somewhat hollow, to be stout of courage, applied to the Lyon. The eies somewhat big, and a little eminent, to be gentle, applied to the Oxe: the eies very wide open, to be impudent: the corner of the eies fleshy, vnto the nose ioyning, to be malicious. The eies of length, to be crafty, and a deceiuer. The eyes big and trembling, to be desirous of women, applied to the passion. The eies small and quiuering, to bee shamefast, and yet a louer: how much the bigger eies, so much the lesser malice, yet the more foolishnes. The eies thwart nothing, to be deceitfull, a niggard, and trefull: the eyes big out: to be foolish fearefull, faint-hearted, and vnshamefast. The eies disorderly mouing, as one whiles running, another whiles staying, to be

rash, disquiet, and troubled in mind, wicked, and a briber: the eie-lidds quivering, to be fearefull, applied to the passion: the eies swift moving, with a sharp loke, to bee fraudulent, unfaithfull, and a theefe. The eies stedfastly loking, to be troubled in mind, and a deceiuer. The eies situated as into a length, to be a deceiuer, and enuious. Little bags or bladders swelling out from the eies, to be great wine drinkers, applied to the passion. Little bladders swelling out before the eies, to be great sleepers, and applied to the passion.

Of the nose.

The end of the nose big, to be desirous of that he seeth, applied to the Ore: the end of the nose big and turning vp, to be without discretion, and sluggish, applied to the Asse: the end of the nose sharp, to be of a fierce ire: applied to the Dog. The nose round, being blunt at the end, to be stout, applyed to the Lyon. The nose round, with a sharpenes at the end, to be wandering of minde, applyed to the Bird. The nose wholy crooked, from the fore-head downeward, to be vnhappie, and vnstable, applied to the Ramm. The nose crooked like the Eagles bill, to be bold, applied to the Eagle: the nose flat, to be leacherous, and hasty in wrath. The nostrils large, to be fearefull, applied to the passion: the

nose stretched long to the mouth, to be honest, and bold.

Of the eares.

The eares small, to be a scoffer: applyed to the Ape. The eares big, to be a dullard: applied to the Asse. The eares hanging, to be a fole: applied to the asse. The eares of a mean bignesse, to be faithfull, and honest conditioned. The eares ouer round, to be vnapt to learne. The eares long and narrow to be enuious. The eares standing very neere to the head, to be a dullard, and sluggish. The eares hairy, to be long liued, and quick of hearing.

Of the face.

The face fleshy, to be slow: applied to the Oxe. The face leane, to be careful, and circumspect. The face very fleshy, to be fearefull: applied to the asse and Hart. The face big, to be slow: applied to the Oxe and Asse. A narrow face, to be a Niggard. countenance looking downeward, to be an Hipocrite, and wicked. The face hollow, without any bearing out, to be contentious. Like to a drunken countenance, to be lightly drunke: Like to an yrefull countenance, to be irefull: and applied to the apparancy. Like to a shamefast countenance, to be shamefast. The face deformed, and awry, to be euill conditioned. The face long, to be vnshamefast.

The

The face of a small cause sweating, to bee crafty, leacherous, and a great feeder. The face very little and round, to be foolish. The face long and leane, to be bold: very crooked, long, and leane, to be malicious: larger from the fore-head, vnto the Jawes, to be a lyar. Narrower from the Jawes, vnto the chin: to be enuious, and contentious.

Of the lips.

The lips thin, hanging one ouer the other, to be bold and hardy, applied to the Lyon. The Lips thin and hard, to be vrefull, and vnapt to learne: applied to the Dow. The lips thin and soft, to bee stout, applied to the Lyon. The lips big, that the vpper hangeth downe ouer the neather, to be foolish: applied to the Asse. The vpper lip bearing out that the gums be seen: to be a wrangler, and spitefull, applied to the Dog.

Of the chin.

The chin sharpe, to be faithfull: applied to the Dog. The chin final and sharp, to be enuious and cruell, applied to the Serpent: the chin in a maner square, to be honest conditioned: the chin long, and downward sharp, to be a crafty fellow: the Chin round, to be effeminate: applied to the Woman: the vnder chin hanging low downe, to be leacherous: the chin hauing a pit at the end, to be a wily

person, and libidinous.

Of the beard.

The woman bearded to be leacherous: The woman having no beard at all, to be honest conditioned. The mans beard ever hairy, to be melancholike, of a naturall cause. The beard vnseemly formed, to be of a good nature, of a naturall cause: the beard vnseemely fashioned, to be of an euil nature, of the contrary cause.

The colour of the eies.

The colour red aboue, to be wrefull: applyed to the passion: very blacke, to be feareful, which the property of the colour giueth: blacke and yellowish of colour, to bee honest conditioned: applyed to the comelinesse thereof. Gray or white, to be fearfull, which the property of the colour giueth. A darke yellow, to be honest conditioned, applied to the lion. And fiery, to be vnshamefast, yet full of mirth. Variable of colour, to bee fearefull, applied to the passion. And shining bright, to bee luxurious, applied to the Cocke and Rauen.

The colour of the face.

The colour red aboue, to be shamefast: applied to the passion. The cheekes red aboue, to be louers of wine, applied to the passion. The Cheekes and nose of the liuers rednesse, to be most detested.

The colour of the breast.

Of a fierce colour, to bee wrefull, applied to the passion.

The colour of the whole body.

Very blacke of colour, to be fearefull of courage: applied to the blacke Oxe. Very white, to be fearfull: applied to the woman. Swartish of colour, to be meanely strong: yellow of colour, to be honest conditioned: applied to the Lion: very red or ruddy, to be wily, and ingenious: applied to the wolfe. A very pale colour (except it be of sickenesse) to bee fearfull: applied to the pattron. Of a hunny colour to be sluggish: of a naturall cause. Of a fiery color, to be long angry, hard to be pleased, and very furious. And pale (not proceeded of ouermuch study) to be vicious and wicked.

Of the teeth.

The sharp teeth, if they be long, fast, and bearing outward, to be a great feeder, irefull, and wicked, applied to the Dog and Boare. The teeth big and broad, to be sharp witted, vaine, of a dul capacity, and lasciuious: applied both to the Oxe and Asse.

Of the voyce.

The voyce lowde and bigge, to be iniurious: applied to the Asse. The beginning bigge, and ending small, to bee prefull: applied to such which crie out, and to the crying of the Oxe. The voyce small, soft, and broken, to be fearefull, applied to the woman. Big and high, to bee very

irefull:

yrefull, applyed to the Maltine Dog. A soft voice without reaching, to bee gentle: applyed to the Sheepe. The voyce small and loude, to be yrefull: applied to the Goat.

Of the necke.

The neck big, to be strong: applied to the man: the necke slender, applied to the woman: big and fleshy, to be irefull: applied to the Bull: the necke meane, to be stout: applied to the Lyon: long and small, to be fearefull: applied to the Hart. The Necke short, to be wily: applied to the Wolfe and Cat. Such sufficient strong about the knot or ioint of the Necke are witty, and of a good capacity. Such there weake, to be dullards.

Of the breast.

The Breast big, and well fashioned, to be strong: applied to the man. The breast large, and wel compact, to be strong: applied to the Lion. Hairy on the brest, to be vnconstant & bold, applied to birds: The breast without haire, to be vnshamefast, or fearefull, applied to the woman: very fleshy, to be vnapt to learne: the space from the throat bole, to the bottom of the Breast, larger than from the bottome of the Breast vnto the nauill of the Belly, to be witty, and of a good capacity. The Paps fat and hanging downe in men: to be weak and effe-

minate,

minate. A big peece of flesh bearing out on the left side of the breast, in the forme of a Lekes head, or sinnew sprung vp, and that there be one or many haires growing on it: it is then an argument of honor and riches as Ptolomy writeth.

Of the shoulders.

The shoulders fashioned big, to be strong: the shoulders euill fashioned, to be weake: well compounded, to be liberall: weake compounded, and bearing vp thin, to be a niggard. The shoulders sharpe, to be deceitfull: the shoulders broad, to be strong, and of good capacity: but narrow, to bee a dullard.

Of the stomacke.

Such fat about the stomacke, to be strong, otherwise weake. The belly bearing out bigge, a great feeder: the belly small to be of good capacity. Such hairy from the naull downward, to be full of words, applied to Birds.

Of the Backe.

The backe narrow, to be weake: the backe big to be strong: the backe large, to be strong and high minded: the backe crooked, to be a niggard, and ill conditioned. And equally formed, to bee of a good nature.

Of the armes.

The armes very long, to be strong, bold, honest and gentle: the armes short, to be a procurer of dis-

cord,

distroyd, and leachereus. The armes hairy, to bee inconstant, and leacherous, applied to Birds.

Of the hands.

The hands short and very bigge: to bee rude a dullard. The hands fat, with the fingers like, to be a theefe: the hands small, to be inconstant and witty: the palmes of the hands, unto the wastes broad and narrow upward, to bee a letter in his first age.

Of the nailes of the fingers.

The nailes large, smooth, thin, white, reddish, and cleare withall, to be witty, and of a good Capacity: the nailes narrow and long, to bee cruell, and fierce: the nailes rough and round, prone to the veneriall act, applied to the property: the nails very short to bee wicked, applied to the propertie: the nailes small and crooked, to be a greedy catcher, aplied to the Hauke: the nailes very little, to be a crafty beguiler: the white pickes of the nailes, to be wealthy, and to haue many friends: the blacke pickes in the nailes, to be hated, aplied to the naturall cause.

Of the nailes of the Toes.

The toes and nailes crooked, to be vnshamfast, aplied to the Birds. The nailes thin and well coloured, to be honest conditioned, and wittie: the toes ioyning close together, to be fearfull, applyed to the Quaile.

Of

Of the Nauill.

The space large, from the bottome of the breast to the nauill, to be dul of capacity, and a great feeder, applied to the naturall cause. The space equall, to bee witty, and honest conditioned, applied to the naturall cause: the stomacke from the Nauill to the breast fleshy, to bee wicked after Polemone. The same space soft, and wel compact: to be stout and high-minded.

Of the Ribbes.

The person well ribbed, to be strong, aplied to the male kind: the ribs narrow and weake compounded, to be weake, aplied to the female kinde: the ribs filled about (as they were blown vp) to be full of words, and foolish, aplied to the Dre & frog.

Of the loynes and Hipocondria.

The person well loined, to be a louer of the hunting of wild beasts, applied to the Lion and Dog. The Hypocondria thin and flat to be fearfull, applied to the Frog: the Hypocondria fleshy vnapt to be taught.

Of the haunches and hips.

The bones of the haunches bearing outward, to be strong, aplied to the male kind. The bones of the haunches slender, to be fearful and weak, aplied to the woman: the hips well sinewd, to be strong, aplied to the male kind: the hips fleshy to be weak aplied to the woman.

Of

Of the Pecten.

The Pecten very hairy, to be libidinous, yet prosperous, applied to the naturall cause. The Pecten very thin of haire, to be chast: aplied to the naturall cause.

Of the Buttockes.

The Buttocks sharpe and bony to bee strong, applied to the male kind: the buttocks fat and fleshy, to be weake, applied to the woman: the Buttockes dried in flesh, to be euill conditioned, aplied to the Ape.

Of the Legges.

The legs big sinnewed and brawned, to be strong applied to the male kind. Small sinnewed, libidinous, applied to Birds. The legs big and ill fashioned, to be vnshamefast. The calfes of the legs big, to be an ill mannered person: the calfes soft, to bee effeminate: the legs slender to be dull of capacity, yet this faileth often in the learned Students: the calues very big bearing out, to bee sluggish & rude mannered. The calues meanly big formed, to bee witty, and honest conditioned.

Of the Knees.

The knees big, to be an effeminate person, applied to the excessiue appearance of them. The knees slender, to be fearful, applied to the excessiue appearance of them. The knees bending forward, to be effeminate, applied to the woman. The knees

fat

fat to be fearefull: yet liberall: the knées leane to be strong and hardy.

Of the Anckles.

The ankles strong sinewed and brawned to be strong, applied to the male kind: the ankles much fleshy to be weake, applied to the woman: the ankles broad to bee strong, applied to the Naturall cause: the parts about the ankles ouer fleshy, to be foolish, applied to the property: the hæles slender or thin to be fearfull, applied to the property and condition of them.

Of the Feete.

The fæt strong sinnewed & brawned to be strong, applied to the male kind: the fæt weake sinnewed and small to be effeminate, applied to the woman. The inner parts of the soales of the fæt not hollow but so filled with flesh, that they make no hollownesse at all in the step on the ground, is noted to be crafty, applied to the naturall cause: the fæte bigge and fleshy to be foolish, of the naturall cause. The fæt thicke and short to bee weake, of the naturall cause: the fæte slender and short, to bee wicked, of the natural cause: the fæt ouer long, to be wily, of the naturall cause: the fæt fleshy and hard, to be a dullard: the fæte small and faire formed, to bee a fornicator, applied to the property of the note: the fæt much hairy, to be leacherous and bold, applied to the natural cause: the fæt naked of haire, to be

weake

wonne of strength and courage: of the Naturall cause.

Of the hayrinesse of the parts.

The legs hairy to bee venerous, applied to the Goat: the breast and belly very hairy to be unconstant, aplied to Birdes: the shoulders hairy to bee the like unconstant: the backe very hairy, to bee cruell, aplied to the beasts: the neck behind hairy, to be liberall and stout, applied to the Lyon: the haire of the eye-browes ioyned together, to bee a sad person, applies to the Passion: the hairs of the eie-browes growing downward toward the nose, and prending vpward vnto the temples, to be foolish, applied to the Dolw.

The haire of the head standing straight vp, to be fearfull, applied to the Passion: the haire of the head very crisped, aplied to the Woxes: the hayres crisped at the ends, to be strong, and bolde, applyed to the Lyon: the haires turning vp in the vppet part of the forehead, to be liberal and stout, aplied to the Lyon: the haires of the head plaine, to bee simple. Much haire of the head, and thick, to be evil conditioned.

Of the going and mouing.

The pace slow and long to be witty and strong: the pace slow and short, to be witty, yet weak: the

pace

face long and quicke, to bee strong, yet foolish: the face short and quick, to be both foolish and weake of strength: the shoulders bending forward in going, to be high-minded. The person going with the knees and feet turning in, to be weake, applied to the Woman.

In the talking, writhing or shrugging the body hither and thither, to be a Flatterer, like to the fawning Dogge. Leaning vnto the right side in the going, to be a Tyrant, applied to the excessiue appearance. The eyes quicke mouing, to bee greedy and quicke Catchers, applied to the Vault: the eyes quick and often mooued, with a steddinesse of the Bodie, to be Witty, and of a readie vnderstanding, aplied to the condition of the passion.

Of the personage and stature.

Such as are of a very small personage, to be quicke witted, and prompt in attaining any matter, of the natural cause. Such very big of personage, of dul capacity, and thereof hardly conceiuing, of the contrary cause, after Aristotle. Small of personage & of a hot and dry quality cholericke, to bee vnapt (readily to conceiue) and to iudge or discerne anie matter rightly. Small of personage, and of a colde and moiste quality, to bee apt to conceyue, and readily to discerne of the contrary cause. Bigge

of

of personage, of a hot and dry quality, to be wittie, and ready to conceiue. Big of personage, and of a cold and moist quality, to be dul of capacity of the contrary cause. The personage euil fashioned, and tal of stature, to be dul of capacity, and euil conditioned, applied to the forme: the person of a comely personage, and meane of stature, to bee witty, and honest conditioned, applied to the Naturall cause.

A breefe treatise of the signification of Moles, seene in any part of the body: written by the Greeke Authour Melampus.

IF first, if the man shall haue a Mole on the forehead, doth indicate that he shall possesse much wealth and riches.

The Woman hauing a Mole on the forehead, doth demonstrate that she shall either gouerne, or else come vnto a high dignity.

If a man shall haue a Mole aboue the ouerhand, doth argue that he shall couple and ioyne in marriage, both with an honest, louely, and vertuous woman.

The woman hauing a Mole in the same place, doth denote that she shall ioyne in marriage, both with a rich, faire, and comely person.

If the man shal haue a Mole on the ouerhand, then let such a person refraine from Marriage altogether, or all his life time: for that such a person (if he marry) shall haue fiue wiues in his life time.

The woman hauing a Mole in the like place, to haue likewise so many Husbands (as the Man Wiues) in her life time: as Melampus writeth.

If a man haue a Mole on the Nose somewhat

ruddy, and another the like in the priuy place, doth indicate, that such a person to be ouer much giuen to the veneriall act.

The like Mole seene, either on the nose, or eye of the Woman, and that she hath the like on her priuy place: dooth signifie the same, that is afore spoken of the man.

If the man shall haue a Mole ouerthwart the nose, doth denote that he shall wander hither and thither, through Countries and Cities.

A Mole the like standing on the womans nose, doth portend that she shall trauaile on foote, thorough sundry countries, and that she hath the like Mole besides on the priuy place.

If a man haue Mole on the gullet or throat, do demonstrate, that he shall become very rich.

If the woman haue a Mole on the neather lip, doth indicate that she shall lead her life in sorrow, and paine of the body: because she hath that within her body, which shall hinder her from the breeding or bearing of Children.

If the man shall haue the forme of a Mole on the tongue: doth demonstrate that he shall marry with a rich and beautifull woman.

If either the Man or woman shal haue a Mole on any of the lips, doth portend, that he or shee, to be a great feeder, and a glutton.

If a man shall haue a Mole on the chin, doth

argue

argue, that he shal be rich, both in the substance of Money, and in possessions.

The woman having a Mole in the same place, doth indicate that she shall come to the like wealth as the Man: and that shee hath besides, the same like Mole right aloft, or against the Milt.

If a man shall haue a Mole in any of the eares, doth argue that he shal be rich, and much reuerenced and spoken of.

If the woman shall haue the same, and that in the like place, doth denote the like good hap and fortune to her: and that besides she hath the like mole placed on the thigh or hams.

If the man shall haue a Mole on the neck, doth promise that he shall become very rich.

If the woman shall haue a Mole so placed, doth indicate, that the like good fortune & wealth, shall ensue vnto her.

If the man shall haue a Mole, in a manner behind the necke: doth demonstrate that he shall be beheaded, except God (through earnest Prayer) preuent the same.

If as well the man as the woman, shall haue a Mole on the loines: doth demonstrate a weake and poore kindred, and to be alwaies needy.

If on the shoulders of the man, shall be seene a Mole: doth signifie imprisonment, and sorrowes of the mind.

If the man shall haue (as is aboue said) a mole on the throat, doth promise that he shall marry both with a rich and beautifull woman.

If the Woman shal haue a Mole on the same place, doth signifie, that she shall also marry, both with a Wealthy, and very faire or comely man.

If either in the mans or womans hands shall a Mole appeare, doth denote the prosperous good lucke, and enioy of children.

If either the man or woman shall haue a Mole on the breast, doth threaten that he or she shall be much harmed by poverty.

If the man shall haue a Mole on the place right against the heart, doth denote him undoubtedly to be wicked.

If the Woman shall haue a Mole on the left breast, then pronounce the like iudgement, as of the man.

If a Mole shall be seene eyther on the mans or womans belly: doth demonstrate that he or she, to be a great feeder and glutton.

If a mole in eyther the man or Woman, shall appeare on the place right against the Spleen, doth signifie that he or she, shall be much passionated, and oftentimes sicke.

If eyther the man or Woman shall haue a mole on the bottome of the belly, doth argue much debility,

debility, and to be often sicke.

If a Mole in either the man or woman shalbe seene neere to the priuy place, denotes vnspeakable lasciuousnes, and vnsaciate in coueting.

If the man or woman haue a Mole on ye 23 vpright cubit it selfe, argueth the begetting of male children, & the woman female children.

If a Mole shall appeare on that part about the 23 vpright cubit, in the man or woman, denoteth great increase of riches.

If the man shal possesse a Mole on the knee, he shal then obtain a comly and wealthy wife.

If the woman shall haue a Mole on the right knee, signifieth hir to be honest and vertuous. If on the left, then she shal inioy many children.

If the man shal haue a Mole on the ancle of the foot, it denoteth that he shal take vppon him the womans part. If the woman haue a Mole in the like place, she shal take vpon hir the mans part.

If the man or woman shal haue a Mole on the foot, denoteth good luck & inioy of many children.

To conclude (this is to bee Learned) that the notes or Moles seen on the right side either of the man or woman, euermore denoteth honesty and riches: but on the left side to be harmed with calamities, and continually poore.

FINIS.

THus after the possibility of my skill, haue I performed my Booke, though not altogither in so learned an order as I would, to please my Countrymen withal: for wel I know, that nothing dooth more content and satisfie the eares of men, than to vnderstand and know straunge matters, and the hid properties and natures consisting in vs, which this worthy Art of Phisiognomy liuely setteth forth. In the same I haue vttered such pleasant matter, as I think both delectable to read, and necessary to the furtheraunce of that singuler Art. If to some men I shall seeme not fully to haue satisfied their desires heerein, according to their expectation, or haue not so cunningly handled the same, as the liuely matter it selfe offereth, and is woorthy of, in respect of the great commodity that this lawdable Art bringeth and causeth in a Common-weale, being thoroughly knowne to men; I referre me then wholy to the learned correction of the wise, beseeching them friendly to giue me knowledge of it, that so being detected of my fault, I will willingly correct & amend the same. For well I know, that no Treatise can alwayes bee so workemanly handled, but that somewhat sometimes may fal out amisse, contrary to the expectation of the Reader. Wherefore (Gentle Reader) my petition to thee is, to accept these my trauels with as good a will, as they are offered vnto thee: and to take that gently, which I giue gladly: and in so dooing, I shall thinke my paines well bestowed and shalbe encouraged hereafter to trust more vnto thy courtesie.

Heere may I compare my selfe with two or three examples, not altogither impertinent to my purpose. It is Written of one *Epaminondas Thebanus*, a Captaine, who being in the field with his Army, ready to giue battaile notwithstanding he was meruailously vexed (at that instant) with a sore

disease

diſeaſe of the Lungs, yet couragiouſly he ſet vpon his enimies: in the ioyning of which he fought himſelfe, and being then ſtroken on the breſt with a ſpeare, his griefe ceaſed, and was for euer healed of the ſame.

Alike example to this, we haue of *Mamillius Bubulus*, King of the *Tuſcans*, who hauing a ſtripe in the necke, there remained behind a peece of iron, which through the ſmalnes of it, could be by no meanes got out. He on a time Riding on hunting, his horſe hapned to ouerthrow him, that with the fall thereof, the little piece of Iron flewe out of his mouth, and ſo was healed.

As thoſe two, *Falarus* and *Mamillus*, being both diſeaſed men, were contrary to their expactation healed of their griefes: euen ſo, I being weake in skill and knowledg, and therefore doubting my ſucceſſe, yet boldly publiſhing this my Booke, may by your gentle accepting of it (contrarie to my deſert) be releaſed of my feare. But I fear I ſhall not be ſo happy as either of theſe were: but rather chaunge that fortune with *Cornelius Rufus*, who dreaming he hadde loſt his eye-ſight, & that one did lead him, in the morning when he awaked, found himſelfe blind indeed. Euen ſo, I in doubtfull manner dreaming of *Momus*, when I leſt think of him, ſhall finde me encountred of him. For what fault is there ſo ſmall, which *Momus* will not find. If the learneder ſort brought vp alwayes vnder *Minerua*, are ſometimes touched of him: much more I, who neuer taſted of the Learned Lake, but rather alwaies rudely taught amõg the Smiths of *Vulcanus* forge, muſt needs be ſtung of him. And yet I doubt not, but the wiſe wil conſider my good intent to pleaſe the common ſort, for whoſe ſake only haue I taken this pains in publiſhing this book: regarding not ſo much the wel or il handling of the matter, as my good intent. Therfore (gentle Reader) once again I craue of thee the kind acceptance of my rude labours: and ſo farewell.

FINIS.